The Pastor

JULY ◆ NINETEEN FIFTY THREE

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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Answering Criticism of the Revised Standard Version

By J. PHILIP HYATT

This writer, professor of Old Testament at Vanderbilt University School of Religion and one of the translators of the R. S. V., here discusses some of the criticisms made of the new version. This article has also appeared, slightly revised, in *The Christian-Evangelist*, a publication of the Disciples of Christ.

SINCE the publication of the *Revised Standard Version* of the Bible on September 30, 1952, two million copies have been sold. It has stimulated the reading and study of the Bible, and promoted the sale and use of other versions, including the *King James Version*. It has been widely acclaimed as an outstanding contribution to the religious life of our day.

But the R.S.V. has also been criticized, sometimes wisely, but sometimes bitterly and even maliciously. Everyone has read in the newspapers or heard on the radio of sensational burnings of the new version. An evangelist in Florida varied the usual sensational act by dropping a copy into a tub of lye. It has even been termed "Satan's Bible."

Anyone who knows the history of the translation of the Bible into English should not be surprised at the criticisms made of R.S.V. Even the K.J.V. was bitterly criticized at the time of its publication. Its translators were accused of blasphemy, intolerable deceit, and vile imposture. Hugh Broughton, a great English Hebraist, said that he would rather be rent by wild horses than recommend the K.J.V. to the churches.

Even the Latin Vulgate, which has come to be considered by the Roman Catholics as in some respects superior to the Bible in the original languages, was very slow to win approval, and was severely criticized when it first appeared.

Some of the critics of the R.S.V. have been using it as a tool to fight the National Council of Churches, which they bitterly hate. Some critics are ignorant of the purposes of the new version, and utterly ignorant of both Hebrew and Greek. And yet some sincere and intelligent people have been puzzled by some of the readings of the new version, and others have been disturbed by the criticisms that have been made. It is not possible within the limits of a single article to deal with all of the criticisms, but this article is intended to deal with a few of the outstanding ones.

Isaiah 7:14

The one verse that has aroused the greatest amount of criticism and apparently has caused the Bible burnings is Isaiah 7:14. In that verse the Hebrew word usually translated "a virgin" appears in the R.S.V. as "a young woman." From the great furor this single phrase has caused, one would think that the version includes only this one verse, or that it is the only verse many people have seen!

I recall very clearly the time when we considered this verse in the meeting of the Standard Bible Committee. We were well aware of our responsibility when we considered it, and we discussed it at great length. There was very little, if any, dissent from the translation of the Hebrew word as "a young woman" rather than as "a virgin" (actually I cannot recall a single negative vote, but there may have been one or two).

There is one basic and simple reason why this word is translated as it is in R.S.V. rather than as it is in K.J.V.: the Hebrew word *'almah* means "a young woman of marriageable age," as virtually all Hebrew dictionaries clearly state. It does not affirm or deny her virginity, or assert whether she is married or not. The proper word in Hebrew for "virgin" is *bethulah*. *'Almah* is used seven times in the Old Testament, and even the K.J.V. itself translates it as "maid" in Exodus 2:8 and Proverbs 30:19, and as "damsel" in Psalm 68:25.

The R.S.V. rendering of *'almah* is not new. I know six other translations which have appeared since 1900 that translate the word as "young woman" or its equivalent. Among these six translations is a Baptist translation published in 1913 by the American Baptist Publication Society; the committee that made it included several conservative Southern Baptist scholars.

The Catholic translation made by Ronald Knox in 1950 translates the word as "maid," and there is a note which explains that the Hebrew word "refers rather to a time than a state of life." Certainly no one would accuse a Roman Catholic scholar of playing loose with any verse that bears upon the doctrine of the Virgin Birth.

The translation of this word as it appears in R.S.V. has been defended not only by liberal scholars but also by conservative scholars. One of the strongest defenses of the new translation of Isaiah 7:14 was made by a conservative scholar, Professor Dale Moody of the Southern Baptist Theological Seminary in Louisville, Kentucky, writing in the *Review and Expositor* for January, 1953.

It cannot be maintained that the R.S.V. denies the Virgin Birth simply because it departs from the usual rendering of Isaiah 7:14. The new version faithfully translates the accounts of the birth of Christ in the opening chapters of Matthew and Luke.

The following words are quoted from the R.S.V. of Matthew 1:18-25: *When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; . . . that which is conceived in her is of the Holy Spirit; . . . When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.*

The Deity of Jesus

Another criticism that has been

made of the R.S.V. is that it denies the deity of Christ. It is strange that this accusation was not made in the period between the publication of the New Testament in 1946 and the publication of the whole Bible, including the Old Testament, in 1952. The criticism seems to be based upon the rendering of certain passages in the Old Testament that are given a messianic interpretation in the New Testament, including Psalms 2:12 and 45:6.

There is not space here to enter into a full discussion of the R.S.V. rendering of all the passages in the Old Testament that have been criticized as "denying the divinity of Christ." In most cases, particularly the two psalm passages just named, there are very difficult problems of Hebrew translation and of interpretation. In every case the committee has given as faithful a translation as we think possible of the original text, with due consideration of the meaning and interpretation of the whole context.

Again and again in the New Testament the R.S.V. affirms the deity and saving work of Christ, in passages such as John 3:16, 2 Corinthians 5:19, Romans 5 and 8, Ephesians 1, and the Book of Hebrews.

There could be no stronger affirmation of the deity of Christ than the following passage in R.S.V.: *He is the image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross* (Col. 1:15-20).

It has sometimes been said that the failure to use the word "thou" or "thee" in speaking of Jesus in the gospels denies the divinity of Jesus. The R.S.V. normally uses "you" for both singular and plural, except in prayers addressed to God. The rule adopted by the committee with reference to Jesus was that "you" should be used where people addressed Jesus in the course of his earthly life and appearances, and "thou" where he was addressed as the eternal Son of God outside of his earthly life and appearances. It would certainly be dishonest to suppose that everyone who spoke to Jesus in the gospels recognized his divinity.

The K.J.V. uses the personal pronouns as they were used in the Elizabethan period. "Thou" and "thee" are used in addressing one person, and "you" and "ye" are used in addressing more than one. The K.J.V. makes God say to Satan in Job 1:7: *Whence comest thou?* In Luke 4:8 it represents Jesus saying to the devil: *Get thee behind me, Satan.* Are we to infer that the K.J.V. deifies Satan because it uses such personal pronouns in addressing him? Such matters of grammatical usage cannot be used to prove theology. K.J.V. was true to the usage of its time, and R.S.V. has tried to be correct for our own day.

Omissions in the R.S.V.

The R.S.V. has been criticized as omitting parts of the Bible. It is true that the committee sought to get back in every case to the original wording of the Hebrew and Greek, insofar as this was possible. The committee had to do a great amount of "lower criticism" as it did its work. But nothing has been omitted from the R.S.V. which is in the most ancient copies of the Hebrew and Greek.

In a few cases, familiar passages have been relegated to footnotes because they do not appear in the earliest manuscripts, for example, Mark 16:9-19 and John 7:53-8:11. These have been printed in the R.S.V. and if anyone wishes to believe that they are a part of the original text, he is at liberty to do so and he will find them accurately translated.

In 1 John 5:7-8 a few words have been omitted that are in the K.J.V., naming as three witnesses in heaven, the Father, the Word, and the Holy Ghost. These are omitted even without a footnote because they appear first in late Latin manuscripts and do not appear in any Greek manuscript before the fifteenth century A.D. Even conservative scholars admit that these words were not a part of the original epistle. It cannot be maintained that the R.S.V. denies the doctrine of the Trinity because the three persons of the Trinity are clearly named—for example in the R.S.V. of Matthew 28:19.

Authorization and Copyright

Another criticism that has been made is that the National Council of Churches did not have the right to authorize this Bible and to copyright it. This is a very strange criticism. It was the International Council of Religious Education that originally authorized the formation of a committee to have charge of the text of the American Standard Version and subsequently authorized it to revise that version. The council did this just as it authorized the making of educational materials of various sorts in a co-operative manner by the various denominations represented in the council.

The International Council of Religious Education was merged into the National Council, when that body was formed, as the Division of Christian Education. Certainly the division had every right to authorize the making and publication of the version. It does not have, and it never has claimed to have, the right to compel any church, denomination, or individual to use it. Authorization means simply that the work of the revision was done by men who are believed to be competent and that their work has been done in the open, with full publication of their purposes and methods.

The R.S.V. has been copyrighted for precisely the reason which is usually stated: to insure purity of the text. The English Revised Version was frequently published without authorization and unauthorized changes were made in it. The K.J.V. itself was changed from time to time by printers without the authorization of scholars (usually simply in matters of spelling).

The R.S.V. was copyrighted in order to insure that the text as it is published will conform to the work of the committee itself, and that no pirated editions will appear and no

(Continued on page 39)

Needed: Criteria for Evangelism

By JAMES L. McALLISTER

This is an excerpt from an article, "Evangelical Faith and Billy Graham," a study of Billy Graham's revival methods,[1] which appeared in *Social Action*, a publication of the Congregational Christian Churches and the Evangelical and Reformed Church, March, 1953. This part offers some of the conclusions reached.

PROBABLY no single word in the vocabulary of churchmen is used more today than "evangelism." Rarely can one find a present-day church publication without an article on evangelism. Publications of the World Council of Churches, the World's Student Christian Federation, the National Council of Churches, and most denominations on their national, regional, and local levels all reveal our continuing and searching concern about evangelism.

This growing concern affirms the basically evangelical nature of the Christian faith and serves as a confession of our ignorance and bafflement before the Church's task in the present historical situation. Although evangelization has been essential to the church from its earliest days, the World Council of Churches recently confessed: "There exists an almost chaotic confusion about the essence and aims of evangelization." [2]

Definitive criteria for evangelism in all time does not exist. Each generation must learn anew the meaning of the Gospel for that particular historical situation. Our understanding of the Gospel is never complete. Yet, the living Word of God calls each generation to proclaim it in ways which speak to contemporary needs. Each generation must seek criteria for evangelism.

[1] Three students including Mr. McAllister, who is a Methodist minister, made the study on which the article is based. They spent twelve days in Greensboro, N. C., four months after Billy Graham's revival had ended, trying to determine the effects of the revival after that lapse of time. Data were gathered by questionnaire and personal interviews. The representative group of ministers interviewed were chosen in consultation with the ministerial association chairman, the Crusade follow-up director, and two other local ministers. These persons, together with the ministers interviewed, provided names of converts.

This issue containing the full study may be obtained from *Social Action*, 289 Fourth Avenue, New York 10, N. Y., 25¢ each.

[2] "Evangelization of Modern Man in Mass Society," a World Council of Churches pamphlet (October, 1951), p. 18.

Graham and Protestant Churches

. . . Billy Graham is possible because most Protestant churchmen have an immature and limited understanding of the Christian faith. The Gospel as witnessed in most of our Protestant churches affects only a small part of a Christian's total life. Greensboro churches, which are little different from most Protestant churches, supplied evidence for this claim.

Church ministers and members in Greensboro are primarily interested in promoting the church program: worship services, Bible study, midweek prayer meetings, and church club and society meetings. When asked about moral and social issues of importance to Christians in Greensboro, all ministers included in the study immediately recalled the recent successful local elections to open legalized liquor stores. Most of them could think of nothing more. Other issues mentioned by a few ministers were Universal Military Training, gambling, corruption in government (national), and the appointment of an ambassador to the Vatican.

Lacking was significant interest and any action in a recent important textile strike, community housing problems, the hotly-contested 1950 senatorial race, price and wage policies of the textile industry, the McCarran Act, foreign aid, the current national tariff policy, the problem of the press, radio, and movies, the changing South, even the ever-present and obvious situation of the Negro. Few of the ministers read widely enough to be able to speak on any of these issues; of those interviewed only two from the same church read out-of-town newspapers regularly.

One minister recognized this problem and expressed it clearly when he declared that the churches were primarily interested in "spiritual matters." Because their interest is limited to "church affairs," the ministers usually can make only vague generalizations about community and national issues. Individual church members are left with no specific guidance from the Christian faith for their personal relationships beyond the church doors.

Not only do the Protestant churches show little concern about the message of the Gospel to the world in which men live; many churches have only a limited and immature understanding of those matters which traditionally make up the church program. If the biblical faith that overcomes the world were more comprehensively understood by Protestant churchmen, there would be little response to the limited biblical views which Billy Graham holds.

Many of our Protestant churches exemplify one of two partial views of biblical authority: either that the Bible is the literal words of God, or that it is to be used only for edification or as an occasional springboard for sermons. . . . The Bible as preached in many Protestant churches makes slight effect on our life in the world.

Moreover, many Protestant churchmen have little understanding of prayer. Many converts interviewed in Greensboro spoke appreciatively of Graham's prayers, of their brevity and simplicity. In fact, his prayers were brief and simple because they had only one note: make this revival a success. Gone was any praise of God's glory, so central in the worship of Luther, Calvin, and Edwards. Lacking was the characteristically Christian note of intercession.

If these church members who liked Graham's prayers had known a more comprehensive and living prayer life, personally and in their churches, they would have recognized the single-mindedness of Graham's prayers.

Also, many Protestants have only the haziest conception of worship. Both ministers and laymen in Greensboro agreed that the kind of services

held in the tabernacle was largely responsible for the crowds attending.

Church members were attracted and impressed by this showmanship in worship because most Protestant worship, especially that of the non-liturgical tradition, uses little from the rich resources for worship in the Bible and in the historic worship of the Christian church. Billy Graham's success is possible because most Protestants have only a limited and immature understanding of the Protestant faith and worship. The churches have failed their teaching task.

Both Billy Graham and most Protestant churches are interested primarily in making an effect on a person and not in really turning him around and revealing to him a new life in all his personal relationship.

Both have a limited understanding of the Christian faith and make only vague and general references to problems which a Christian faces in the world. Both Graham and the churches are more interested in the mass aspect of evangelism than in converting the whole person.

Of course, there are notable exceptions to this criticism of Protestant churches, but in general both Billy Graham and many Protestant churches offer little help when we seek criteria for evangelism.

Traditional Evangelical Faith

Many Christians today, who sincerely believe in the evangelical task of Protestantism particularly, are making criticisms of the evangelical Protestant message as traditionally preached in the churches and by Billy Graham. One group of these critics accepts Billy Graham's approach in principle. They accept the fundamentals of his message and only ask for a less limited emphasis.

This group approves of preaching in mass meetings, training Christians to help converts in the prayer rooms, and the plan for follow-up in the churches. They think more attention should be given to the necessity of continuing Christian growth and of better training for personal workers.

A second kind of criticism goes further and insists that preaching the traditional message is not sufficient in modern mass society which has lost any community consciousness. "The (Christian) commitment is personal and consists of an 'I do,' but it involves at the same time an incorporation into the Body of Christ which imparts the Spirit which gives power for the commitment." "So long as this community is still there so as to be virtually taken for granted, evangelization can concentrate upon preaching the good news of salvation awaiting the prospective convert and upon bringing him to a decision."

Without this living community to prepare for and to interpret the preaching message, the words by themselves carry little meaning. ". . . an exposition of the faith which seems to Christians crystal clear and compelling is greeted by a predominantly non-Christian audience with blank incomprehension. . . . If this is true, it is a disastrous mistake to suppose that what is chiefly wanted for more successful evangelism is improvements in methods and the use of new techniques. It is the whole classical exposition of the Gospel that needs to be re-examined. . . . If the Christian message is to have meaning in the conditions of today, it is necessary to offer men a more recognizable total community" not only in our churches but in "helping men to experience community where they already are." [3]

Finally, a third criticism questions whether the evangelical Protestant exposition of the Gospel, particularly as preached in America during the Great Awakening which set the evangelistic pattern for many years, ever had an adequate understanding of the Gospel.

These critics of traditional American evangelism point to the fact that until very recent times Americans did not have to depend on the Gospel for their hope. Two centuries ago Christian evangelists preached that the Gospel of Christ is the grounds for hope, but actually their real hope lay in the frontier, the natural progress of a new country. These preachers preached a message very similar to Billy Graham's, and their hearers went forth and assumed their responsibilities in political, economic, and social life.

When this same message of God's mercy, providence, and coming victory over sin is preached today, many hearers find it a means of escaping from their responsibility to witness in every aspect of life. Why?

These critics declare the old belief in the natural progress of history, the faith of the new country, finally is shattered. For the first time Americans are faced with problems for which they can see no ultimate answers: the consequence is meaninglessness and a quest for escape. This criticism recognizes how much our reaction to the outside world is conditioned by the historical situation in which we find ourselves.

Perhaps in the present historical situation of human futility Christians have the unique opportunity to gain new insight into what the Gospel says about man's complete dependence on God, about the Christian hope which lies only in God's redemptive activity in history and beyond history.

Evangelism and History

Evangelism is bringing men to see God at work in every situation we face. "It is bringing the Gospel to bear on all aspects of human life, be they personal or social, rural or industrial, cultural or political, theoretical or pedestrian, religious or secular, inside the churches or outside of them."

Evangelism which does not seek to convert the whole person in all his relationships becomes an effort to induce an isolated religious experience by means of functional psychological techniques. We must "see evangelism first of all in relation to the whole history of God's creation and re-creation of man in the universe." [4]

We cannot simplify the task of evangelism by saying it should bring a man to point of decision and then leave the rest of the job to the church. This functional concept of evangelism leads to manipulation, to putting the person in a situation where it is hard for him to resist doing what *we* want him to do.

A response to a limited message presented under psychological pres-

[3] Theodore O. Wedel, "Evangelism: An Essay in Criticism," *Ecumenical Review* (July, 1951), Vol. III: No. 4, pp. 362-371.

[4] Philippe Maury, editorial, "The Missionary Concern of the W.S.C.F.," *Student World* (First Quarter, 1952), Vol. XLV: No. 1, pp. 1-8.

(Continued on page 18)

Spiritual Life Mission--Yes!

In reply to an article, "Spiritual Life Mission—No!" (by C. Stanley Lowell, *The Pastor*, May, pp. 4-5), six ministers in the Washington Area that participated give their reasons for favoring this type of evangelistic mission.

Organized Tither's Club

THE WASHINGTON Spiritual Life Mission held in November, 1952, in the nation's capital was to many ministers and congregations a great spiritual uplift.

When it was first suggested, I, like some others, wondered if it might be disrupting to uproot three hundred ministers from every Methodist conference in the Union, and loose them on the local churches of Washington during the Advent season. As one participant in the mission, however, I rejoice that I accepted the challenge and the plan of the Board of Evangelism.

To be more specific, I will write on just one phase of the plan in detail. Eldbrooke Church, which I am serving, has carried a heavy debt for twenty-six years and giving to missions and to local debt obligations needed special emphasis. To me, stewardship was the only solution to the particular problem, and I felt this was a great opportunity rapping at my door.

While I have preached stewardship here and everywhere I have served, the Washington Spiritual Life Mission effectively lifted up and reinforced tithing. I do not think we had over twenty tithers in our church before the mission, but at the end of the week's mission, we had one hundred and twenty tithers signed up. Out of this, we organized a Tither's Club and their continued interest and joy is very evident in our church at the present time. Our church recently burned its mortgage, clearing it of all debt, paying over $25,000 in cash in eleven and one-half months.

There are other important phases of the mission that must not be lost sight of. The emphasis of stewardship of time and talent and other "habits of the holy life" were also highlighted in this great week.

The Spiritual Life Mission was one outstanding example of Methodism's connectional system in operation. Since we are a connectional church and not a local governing body, I think that our system of government is in a position to carry out effectively such a large-scale endeavor. To listen to such outstanding leaders of our church as E. Stanley Jones, Bishops G. Bromley Oxnam, Hazen Werner, and Gerald Ensley at any time is a rare privilege. And to have gathered together over six hundred Methodist ministers for a very definite purpose of stimulating a deeper religious life in the local church was a "heart warming," reinforcing experience and a significant investmest of time and talent.

As for me, I am indebted to the Board of Evangelism for having come to Washington and helped us to awaken the church to a deepening of the spiritual life and to "activate the inactive."—***Franklin Paul Harris***

Prayer Group Started

THE Spiritual Life Mission was a success in Arlington Methodist Church and brought a spiritual blessing to our people. This, however, did not just happen! A great deal of advance preparation went into the planning of the effort. Churchwide publicity was used several months before the endeavor. All organizations were contacted and asked to clear the entire church calendar for the period of the mission. Cottage prayer groups were held in twenty homes in different geographical areas of our membership over a period of six weeks. An air of spiritual anticipation was created among our membership and people expected something great to happen.

The members of the churches of the Washington, D. C., metropolitan area always have many other claims upon their time, as this is a busy world capital.

There were definite lasting results of a constructive nature that came out of the Spiritual Life Mission at Arlington Church. Among these is the fact that church attendance increased during the mission and this increase has been maintained since the mission was held. Another definite outgrowth of the cottage prayer meetings was the organization of a weekly prayer meeting within the bounds of our parish in a different member's home each Friday sight.

A number of people are now tithing to the church who did not heretofore do so. New teachers, who volunteered to assist in the church school, are continuing to do a fine piece of work in the church school on a regular basis.

We feel the evangelistic outreach of the church has been helped; at the meeting of the Alexandria District Conference on May 13, Arlington Church led the entire district in additions to the church for the first seven months of this conference year with 235 new members added to our fellowship.

A new sense of responsibility for the shut-in members of the church was created. This is evidenced by the fact that, at the last meeting of the finance committee, funds were appropriated for a tape recording machine with which church services could be recorded and carried to the homes of shut-in members.

The entire spiritual tone of our church has been greatly enriched by the Spiritual Life Mission, and the ministers and official board members of Arlington Church highly commend this type of effort to any Methodist church willing to pay the price to make it a success.—***Harry W. Backhus, III***

Answer to Search

LONG before I knew about the Spiritual Life Mission as planned by the General Board of Evangelism, I was searching for an idea to introduce to my congregation. Many of us realize we must deepen the spiritual experience of church members before we can really move the world closer to Christ.

When the first suggestions concerning the Spiritual Life Mission came, I decided then it was an answer to my searching and I began formulating plans for such a mission for my people. Then the suggestion of the mission for the greater Washington Area was adopted, and I was glad.

If there was any weakness in the plan, it was in the selection of dates. It began on a holiday week end at the beginning of the Christmas season when stores were open during the evenings, and many church people were unable to enter into the mission. In spite of that, we were rewarded in direct ratio to our investment of prayer, planning, and execution. Our church is stronger today because of the mission.

Our guest ministers, one from Texas and the other from New Englnad, were impressed. Our New England minister confessed that he had about three hundred inactive members that were about to be dropped, but that he was returning to use the Spiritual Life Mission to reactivate many of those people—it was the answer to his searching also.

The plan and method of the mission is commendable and opportune; the emphasis has long been a crying need of Methodism, but the secret of a successful mission remains with the minister and his commission on evangelism. Following each step from beginning to end, creating a sense of need for such an undertaking, and laying a solid foundation through prayer are essential. Neglect at any point in preparation diminishes the success of the mission.

Proper selection and training of visitors is most important, for the membership must be contacted and confronted with the covenant. This is a valuable experience for each visitor, for the very process of visiting is a deepening spiritual experience. The family visited is also helped by facing up to their responsibility to God.

I feel that the Spiritual Life Mission will be a growing experience in many churches. Our church, Washington Street Church in Alexandria, Virginia, will have its own mission again within another year, and we feel that we will be prepared to do a much better job. Our results will be much greater, and we will sense a growing spiritual life among our people.—***Theodore E. Landis***

Many Covenants

OUR church was moving along as usual, with most everyone satisfied with the attendance and the way our people were responding to appeals for financial support. In fact, it was thought that we were doing pretty well with our one thousand members and were in no special need of extra impetus, while all the time that cancerous state of "easy does it" was eating at our very heart. Then came the evangelistic mission, surging in like a great tide, stripping us of our complacency, and lifting us out of a well-worn rut. We became aware that we were made for sterner stuff.

Did I believe that the average layman could win more people for Christ and his church than I, an ordained minister? No! But my lesson was soon learned when I took myself in hand and said, "I'm going to find out if these men in Nashville know what they are talking about." So I roused my energies and called for volunteers. I could have lost heart when one of our more gentlemanly saints of long standing said, "Brother Lyons, we tried this once before and we couldn't get more than two or three recruits."

"But," I retorted, "that was a long time ago. This time, God being our helper, we are going to get one hundred volunteers."

How did we do? Well, on Palm Sunday alone one hundred and seventy-nine members were received into the folds of our church. Yes, they are still with us and are among our best supporters.

Said the local Catholic priest, "What's happened to the people of Anacostia Methodist Church?" The phone rang and a Baptist minister, who must have thought we were on the way out said, "Somebody told us that you took in nearly 200 new members yesterday. Is it true, as reported, that one man got caught in the rush and was pushed up front?"

When the Spiritual Life Mission came our way eight months later, having already been converted, and standing on the watch-tower of expectancy, we accepted the good news and were eagerly looking forward to another great spiritual tide. We were not disappointed! We received the same generous response from the entire community and an even greater outpouring of the Holy Spirit.

In fulfilment of their obligation to Christ as a member of his church, our people prayerfully and earnestly made the following covenant with him: To attend church regularly, 379; to observe grace at meals, 435; to conduct family devotions, 240; to pray and read the Bible daily, 398; to tithe, 197; to give regularly, 428; to accept respossibility, 287; to attend church school regularly, 378; to visit in homes, 293; to witness for Christ, 376; to live for Christ, 536. Received by profession of faith and vows, 36; by letter of transfer, 20.

When the mission comes your way, follow the board's program as closely as you can, remembering that by the time it reaches you the program will be much nearer perfection. You will be glad you did. For as with us, God will pour out a great blessing. Your people, if they have not already done so, will discover that there is nothing that brings such deep satisfaction as genuine Christian service.—***William Kenneth Lyons***

Beyond the Revival

HAVING shared previously in the April Evangelistic Mission, the Herndon Church entered the Spiritual Life Mission in November with many questions. "What could such a mission do for our church that the evangelistic mission had not already done? Would the Spiritual Life Mission be anticlimatic and intrude upon an already busy program?"

Thus it was during our planning sessions that our "you've got to show me" inclinations asserted themselves. As the Spiritual Life Mission plan began to take form in our minds—and our growing experience—we soon realized that here was the type of evangelistic program Herndon (Va.) Methodist Church needed most.

The Spiritual Life Mission served as an excellent follow-up and assimilation program after the evangelistic mission. Practically all of the thirty new members gained during the evangelistic mission were reached again during the Spiritual Life Mission. Today they are among our most

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the minister's life

Rearing a Good Vacation

By WILLIAM G. LAW

It takes ten months to grow a good vacation, but it is worth all the trouble, says this writer, pastor of Edgewater Methodist Church, Minneapolis, Minn. Here are his ideas on how to gain the most out of your vacation with low expenses.

THE gestation period of vacation is about ten months. For one month the mind that has recently given birth to a vacation may be safely allowed to bask in its glow; but after that it must be resolutely held to the task of dreaming about the next one. Then, as the long-awaited blessed event comes near, certain cares and procedures must be followed.

One should never take one's environment with him on a vacation. There is a case on record of a man who went 3,276 miles for his holidays, but ended up staying in a hotel exactly like the one at home, riding a car on the same kinds of streets, talking to the same kind of people he was used to, and reading a newspaper expressive of the same political point of view. It would have been cheaper to stay home.

Another shocking case is on record of a man who spent his working months going around seeing people. He had lunch with groups, he shook hands at a great rate, he spoke to meetings; but on his vacation he devoted himself just as indefatigably to "making contacts." He rose rapidly in his profession but, alas, was soon an old man.

It follows that if one wears hard collars at home, he should never wear them on vacation. If he plods wearily from task to task all day long, he should, on vacation, sit a little, or run a bit (a very little bit). If he counsels nondirectively at home, he should allow himself the luxury of an outspoken opinion or two. (I know a man who went so far as to tell another man right out, "That is a lousy idea"; and after a solid diet of nondirective counseling for eleven months, he actually gave a woman some point blank advice. He lived on the lift of these experiences for weeks.)

The man who lives in a town in the flat country should be all means go to no town in the tall country. The white mid-country man should seek out a man of color who lives on the sea. The English-speaking city man might try to enter the world of a French-speaking farmer in Quebec. The man who likes to sleep late once a week should . . . —still, it must be admitted that this, like all good ideas, can be carried to grisly extremes.

Particularly horrible examples of those who carry their environment with them are the tourists who boast of the mileage they can cover in two weeks. Behind a camouflage of dark glasses and loud shirts they burn up five thousand miles of road, stopping only long enough to sleep and eat, grumbling meanwhile about the food. The patient mountains look down on them and laugh, and the little lakes refuse to be ruffled by their passing. The very air in their cars hardly has time to change before they are back home, tired out.

Another procedure to be followed in rearing up a good vacation is that one must learn the joy of going back to things and places. Once, in the mountains of Wyoming we came to the shoulder of a peak from which one could see a hundred and fifty miles to the main ranges of the Rockies. Below was the brown of range country, a great ocean of brown and grey, sage brush and sand and scab rock, with the winding courses of the rivers etched in lines of irrigated green. Above were the lines of the distant ranges, Absaroka, Gallatin, Wind River, Snowy, rooted in the earth but rising high as if the land, in a place where distances are so vast, needed to lift its head to see them. We actually stopped the car to take a look.

It came to us during the next long winter that such a view should be gone back to. The next summer we did, and stayed a whole day. We watched the changing panorama of the clouds on the land, the play of lights and shadows. We traced the rivers, marveling at the way they broke through the ramparts of the ranges. We saw how the earth's allies and companions—the sun, wind, and rain—had formed and shaped it.

We saw a storm gather and saw, too, how the storms of this life are really small when they are put in a large reference. We heard the tinkle of sheepbells on distant ranges, peered from mighty cliffs far above the timber line, saw, after our city blindness had begun to fade, the alpine flowers in the grass (lovely as a sudden melody above a cacophony of city sounds). We must go back yet again some day.

On the way down a car gingerly threading its way up the very center of the road gave forth signals of distress. We stopped to be bombarded with questions: "Where are we?" and "How did we get here?" and "How far is it to gas?" and "We didn't know there were mountains here, we didn't see them on the map." Pilgrims from the flat lands in a strange new land.

We shepherded them to the security of civilization (a gasoline pump) and then, haunted by a wild surmise, I ventured, "Did you know you just came up one of the most magnificent highways in the world?" The driver looked vaguely back and said, "They should have had signs or something." (In other respects, the man may be a pillar of his community!)

One could, if editors were willing, yield to the temptation to preach a bit, pointing out how most of the fine things of life must be come back to, to be enjoyed fully: wives, and children, and church, and music, and stories like that of the prodigal son.

One is constantly impressed by a certain timidity in Americans past thirty. Those used to city streets are uncomfortable at the thought of anything else. The thought of going about

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Preaching to the Fearful

By EDGAR N. JACKSON

The pastor who understands how fear may be used constructively will not preach messages of empty reassurance that lead only to despair, writes the pastor of Mamaroneck (N. Y.) Methodist Church. Here, in discussing the creative possibilities of fear situations, he offers three brief sermon outlines.

YOU MAY be reasonably sure that each Sunday morning a good portion of your hearers are experiencing some of the gnawing effects of fear. We are living in fearsome times. The times effect the people, and the people become afraid.

One does not move about in the parish long before he senses the concerns of his people. In one afternoon of calling, the pastor will come upon a variety of fears. Joseph W. is afraid of unemployment. His plant is laying off and his wife and three children need food, clothes, and a home. Willis J. and his wife have a son in the army in Alaska. He has evidently had a nervous breakdown and they are afraid of what is happening to their son so far away.

Mary W., a widow with children, has received an eviction notice, and is fearful for she has no place to go. William W. has become involved in an "affair" and is beset by fears of discovery and his seeming inability to break it off. And old Mrs. K. knows she will die before long, and is dreadfully afraid of death.

The pastor knows that he can probably be most helpful to each of these members of his parish when he talks with them privately. But he also knows that on Sunday morning they will be sitting before him, listening for some word to help allay their fears. Just as surely, he knows that there are others whose fears have not and possibly will not be made known to him. He cannot escape the responsibility to preach to their needs.

How, then, can he best preach to the fearful? What will be the content of his message? What will be the understanding in which it is rooted? What will be his approach so that what he says may be effective?

The pastor's understanding of the nature of fear will direct his preaching approach. He knows that psychologically fear has both constructive and destructive possibilities. There is the fear that can lead to deeper understanding, more creative action. In fact, much of mankind's progress has been the result of responses to the fears of starvation, illness, and the effects of the elements. So the wise preacher seeks to conserve the creative possibilities of certain fear situations.

He would no more make his message one of empty reassurance that can only lead to despair than he would tell Mary W. not to worry about eviction. He would use the creative possibility of the emotion through his sermon, just as he works with Mary W. to use personal and community resources to find a new home.

The sermon is built on an understanding that fear does things to our bodies that stimulate them to action. His purpose is to make the action wise and helpful not only temporarily, but in the long view as well. He tries to guide and direct the constructive potential of the emotional stimulation of fear.

The alternative to constructive use of fear is a deterioration of the emotional state into one of anxiety, and impotence in the face of the problem. That is a type of organic approach to the problem. The glandular stimulation and the muscular conditioning to fear, if oft repeated without creative action toward a solution, will lead to increased nervousness and unreasonable behavior.

In war situations this is often illustrated. Men who are afraid and could act effectively were less inclined to suffer severe emotional disturbances than those whose fear was accompanied by long periods of enforced inactivity. The bodily reaction to fear is to seek safety. The bodily reaction to anger is to take action. When neither safety nor action is possible, fears become cumulative and the impotence of anxiety results.

As the anxious thrive on sympathy, the preacher will be on guard against the tendency to over paint the picture of tragedy or catastrophe in life and in the world. As Doctors Ruesch and Prestwood have pointed out in their article in the November, 1949, issue of Archives of Neurology and Psychiatry, a calm objective attitude can be most helpful in directing a person from impotent anxiety to constructive action. Not every sermon can deal with the problems of fear, but every sermon can be rooted in a faith that believes men possess the resources for facing problems. Facing problems is one long step toward solving them.

The sermon that ministers to the fearful listener is based on a deeper understanding of his fear and its implications than the listener himself possesses. It refuses to do for him some things that he might want. It refuses to give empty reassurance, meaningless sympathy, and an overdrawn picture of the problems the hearers face. Rather, it encourages a calm appraisal of the problem that causes the fear, an objective evaluation of the resources available to meet it, as well as a stimulus or inspiration to use the resources effectively.

I

Let us look as three brief sermon outlines that may indicate effective use of our understanding of fear and the needs of the fearful. Let us take

first the type of graphic and narrative scene the Old Testament affords. There is the well-known story of David and the giant Goliath (1 Sam. 17). Goliath may represent the large problem that is the source of the fears. The listeners may come to identify himself with David, who overcomes the problem.

The first point to emphasize is that David was determined to be himself and use the resources he had developed. He wanted no part of Saul's armor or sword. It was not a part of himself. He properly evaluated himself in terms of the problem that he faced.

Second, he refused to be cowed by irrelevant circumstances. Saul doubted him, his brothers cautioned him, Goliath berated and threatened him. But that was all secondary and beside the main issue. David properly assayed the situation and his relation to it.

Third, David proceeded upon a religious assumption that a person who does his best to know and do God's will is sustained by a cosmic support that adds to his strength, makes stable his assurance, and increases his chances of success.

This outline suggests a useful approach to the fearful at these points. It does not minimize the problem. It gives no false assurances. It stimulates the individual to be himself and use his own resources.

Similarly, it shows the importance of keeping one's eye on the main problem, rather than having strength sapped by all sorts of subsidiary fears and doubts. And finally, it emphasizes the constructive use of religious faith, not as a guarantor of easy success, but as the stimulus to bring out the best within the person.

II

A New Testament approach to the same theme is suggested by the words of 2 Timothy 1:7: . . . *for God did not give us a spirit of timidity but a spirit of power and love and self-control.* Here, of course, the religious assurance opens the way to action on three levels.

First, is the assurance of power. This is commonly assumed to be physical. The very fact of fear is often overcome as soon as physical action is taken to move beyond the fear-creating situation.

Second, is the spiritual resource of love. Many fear-generating situations are the result of the breakdown of love, patience, understanding, and goodwill. The fears of children, employees, citizens, may obviously stem from a breakdown of the concept of love in human relations. God is love, and God's nature at work in human relations resolves the conflicts that may create fear.

Third, is the matter of the ability to think clearly. Many fears can be removed by a careful and constructive analysis. Instead of agitated emotions, the use of calm reason and intelligent evaluation is of real importance in meeting fears.

This approach, naturally less graphic and narrative, has its value in emphasizing the variety of religious resources available for meeting our fears. They may be met through constructive physical action, well-directed emotional insight, or the use of sound reason. The religious inspiration is implicit, for God is not in the fears, but rather in the resources that can overcome the injurious nature of the fears.

III

Another approach might be designated the psychological. Here a number of texts and biblical settings would suggest themselves. The main purpose would be to aid the hearer to see himself in relation to his problem.

First, the preacher might show how fear grows, how it manifests itself, and what its effects are in living, biologically, psychologically, and socially.

Second, he would show how faith in one's self, in other people, and in God can make it difficult for fear to possess a person, for *perfect love* casts out fear (1 John 4:18). Faith can be used as the opposite of fear. The effects of faith on the person can be illustrated biologically, psychologically, and socially.

Third, the function of religion is to aid in gaining insight into the nature of the problem, and the nature of the person who has the problem, as well as to make available the resources for solution. Often, insight into the self is a primary resource in handling destructive fears.

The preacher who is interested in assisting the frightened souls in his congregation may flavor all of his utterances with the understanding of the needs of the sufferers from this particular emotional disturbance. But he can surely give special thought to the problem, using the biographical-narrative, the theological, or the psychological approach occasionally as his own interests and inclinations may indicate.

For in our day we cannot be unaware of the persistent gnawing effects of fears that may grow into the major emotional disturbances that cripple the human soul irreparably. The preacher, week in and week out, may serve a useful and valued healing function in understanding the fearful, and helping them direct their fear inspired resources constructively.

Church Words; How They Grew

Good-by

Our universally used word of farewell, *good-by* is a monument to ancient piety.

For centuries, when persons parted company, they said to one another: "May God be with you." By the time of Shakespeare, the sentence had been shortened to "God buy you." Later ages abbreviated it still more, with the result that the word "good-by" came into being.

—Webb B. Garrison

Wesley Wears Well

By PAUL K. McAFEE

Though John Wesley was one of the most prolific writers and preachers who ever lived, his printed sermons indicate that the quality of his work was always high, says this author, pastor of Michigantown (Ind.) Methodist Church.

AS A writer, Wesley has had few equals. Books, pamphlets, articles, songs, and sermons poured constantly from his pen. He wrote while on horseback, in carriages, in houses, under trees—wherever he might be. When we read his sermons, we find them to be finished products. Many of them are as he delivered them from the pulpits of his day. Many of them he reworked himself, making them ready for publication. Many have been edited later by others.

He was a constant and careful worker. To him a preacher who preached only on Sunday was a lazy Christian and had better take survey of his time—and soul.

We might profitably look at a few points of interest concerning the structure of his sermons (Francis J. McConnell, *John Wesley*, Abingdon-Cokesbury Press, $3.00, pp. 96 ff.).

1. He wrote constantly; a good style of writing shows in his sermons.

2. In a time when there was much sentiment in talk and preaching, his sermons are without sentimentality.

3. "There is nothing suggestive of oratory in the sermons."

4. His "style is rigorous, direct, and plain."

5. He seemed to preach without fear of not being understood. His sermons do not indicate whether the highly educated or the unlearned mass were the audiences. He preached, assuming their understanding.

Wesley seemed to have had a voice of good quality. To have preached so much in open air services required great drain upon the voice and the vitality of the man. Bishop McConnell points out (p. 102) that Wesley's sermons could not have been given at the top of the voice. They were sermons of instruction, exposition, and argument, and sermons of these types cannot be best delivered at a shout.

One of Wesley's least known sermons is one that he preached at the funeral of his lifetime friend and coworker, George Whitefield. It is entitled "On the Death of the Rev. Mr. George Whitefield." Most teachers of homiletics today would frown upon such a lengthy title, but it was the common thing in Wesley's time to give a sermon title enough to express part of its nature.

I chose this sermon for study mainly because it was so different from all the others that I have examined. Here one gets a glimpse into the heart of Wesley that, by reading most of his sermons, one seldom is able to see. He is warm, affectionate, and very human.

He and Whitefield, at the last, found differences upon doctrine. But they could differ and still hold a close warmth of friendship.

The sermon is at first biographical.

I. Observe a few particulars of his life and death. (In this section Wesley gives an account of Whitefield's life.)

II. Take some views of his character. (In this section Wesley goes into the preaching and doctrine of Whitefield. There is no argumentive note in his discourse, contrary to what some of the papers and magazines later accused.)

III. Inquire how we may improve this awful providence, his sudden removal from us. (Here we find this statement: ". . . let us keep close to the grand scriptural doctrines which he everywhere delivered" [Sermon LIII, II, 1].)

Wesley's fundamental point was, "Give God all the glory of whatever good there is in man."

The sermon is tender, yet instructional. It is well phrased, and for once not involved; it reads easily and pleasantly. Of course one has to realize that it is a different occasion, and does not call for the usual Wesley argument.

Nearly always Wesley's sermons were long, with complex or complex-compound sentences. His wording was clear but his statements involved. He set up his sermons with three or four main points, with as many as thirty subpoints under each main point. He used no illustrative material other than the Bible; his sermons contain many scriptural quotations and allusions.

These observations concerning Wesley as a preacher, and this brief analysis of his sermon technique need to be summarized to point up Wesley's significance for the preacher of today.

Wesley was a technician. He worked his sermons over until they said simply and clearly, in the best chosen words possible, what he wished them to say. There is nothing sloppy or haphazard to be found in his work—or in his life. As he organized the societies and classes that he founded, so the same organization is found in his sermons.

The preacher who waits until Saturday afternoon or evening to prepare his sermons without any previous work or reading had better read Wesley for inspiration—or had better not read him for fear of being ashamed.

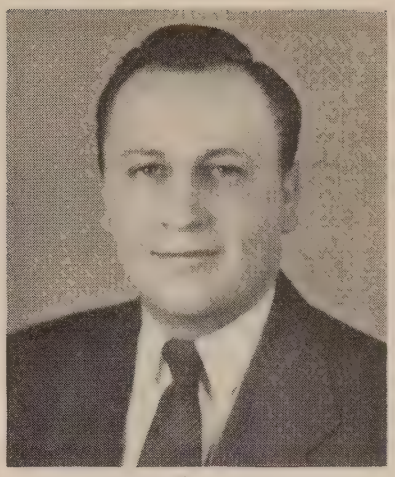
The preacher of today can find within the sermons of Wesley material relevant to subjects of doctrine still current. Not all that Wesley had to say died with him or can be considered dead issues. Many of them are still important for the present. "Christian Perfection," that for which we all ought to strive, is still a live issue.

I can read Wesley and find inspiration. He can become a measuring stick, against whose perfection of work and purpose I can measure my imperfection, and try to raise my standards.

Certainly if every Methodist preacher endeavored to achieve one-tenth of what Wesley achieved, Methodism would today be a flaming creed in a world of smouldering doubts and fears.

pastoral care

Think Ye of the Church College?



By ORLO STRUNK, JR.

To be qualified to advise young people on whether and where they might go to college, the minister should know the facilities of colleges related to his denomination, writes this student at the Boston University School of Theology.

IT IS the rare minister who at some time in his career has not been faced with the problem of college counseling. The high school junior or senior contemplating continuation of his education has every right to call upon his pastor in hope of receiving intelligent and prudent advice. The questions of *whether* to go to college and *where* to go to college are questions the minister is compelled to consider seriously if he is to remain true to his professional duties as a minister of God.

This being the case, the pastor's attitude toward the church-related college may well mean the difference between the Christianization of a youth or the secularization of him. The fact is that the minister is the key man between church and church college and as such his attitude in regard to higher education is of infinite importance to the maturing and strengthening of the Christian message and its faith.

Though strict classification is usually dangerous and insufficient, it is possible to divide clergymen's attitudes toward the church college into three general divisions. The first group consists of those ministers who have a strong enthusiasm in regard to the church colleges. These men are deeply concerned about the task and duties of the colleges, especially those associated with their particular denomination.

They have faith and concern for the church's educational institutions and are cognizant of the values and limitations of the church-related school. These ministers are closely associated with at least one church college, perhaps their Alma Mater—and they guide youth toward it in the belief that they are helping to give them that spiritual growth that they themselves acquired while doing their undergraduate work. Their co-operation with the church college's recruiting program is dependable and continuous. All in all these clergymen are sold on the program of the church college.

The second group of ministers comprise those who are both covertly and overtly indifferent toward the denominational college. It is indeed fortunate that this group is very small and represents for the most part clergymen who simply do not care about higher education or feel that the church's job does not include the teaching of disciplines outside the immediate realm of religion. They are not familiar with the church college and they are not concerned with its growth.

The third and largest group consists of those ministers who are unfamiliar with the church college or are not particularly ardent or concerned over the matter. These ministers are anxious to do the best in counseling and church promotion, but they have either overlooked the importance of a religious background in higher education or have not found sufficient time for research that would promote intelligent advice to the questioning youth.

Also within this group are those busy clergymen who are not quite sure how to go about securing pertinent information relative to the church college, nor are they thoroughly oriented to their individual role as key man between church and church college. It is with this group that we are fundamentally concerned.

At the very outset it is imperative that the minister give serious thought to the role of the church-related school in the process of Christianization. Before he can hope to offer any worthwhile practical advice to the potential college freshman, he himself must go beneath the surface and get at the roots of the church college. Through his study of religious education he has undoubtedly come across many of the theoretical purposes of a church affiliated college, but he has a duty to review these theories carefully and add to them by studying the many contemporary books on God and education.

This academic orientation serves not only as a basis for practical counseling but may revive a perhaps slumbering concern for the long and admirable record of the church's part in education. Such a recognition may well form the desirable attitude toward the church college that is so badly needed among clergymen.

This intellectual exercise lays the groundwork for more detailed and practical study. There are two exceedingly helpful approaches open to the minister who is interested in knowing something about the program and offerings of the church college nearest him. It is of course true that he need not be concerned only with a college or colleges within reasonable distance, but the fact is that distance plays an important part in choosing a

college, so far as the parents of the youth are concerned. Besides, if a minister is thoroughly familiar with the local church college he is apt to have a clearer over-all picture of church colleges in general.

If it is at all possible the concerned clergyman should make a trip to the nearest church college of his denomination. Such a journey may be richly rewarding. He will most assuredly want to meet the dean of the institution and the director of admissions. It is with these two officials that he will later be doing much of his corresponding and a personal acquaintance with them will be of great help later when questions present themselves. He will also want to look over the equipment of the college, its physical education apparatus, its classroom lighting and space, its dormitory accommodations, and many other material assets that he may later be asked about by the interested youth. And certainly before he leaves he should obtain a copy of the current catalogue for further study and reference.

If such a personal visit is not feasible a second help is available: a letter to the college requesting the current catalogue. The college catalogue is a gold mine of information. It shows the academic preparation of each faculty member, the accreditation (or lack of it), the statement of purposes, the courses offered and descriptions of them, requirements for admissions, scholarships available, list of students and their geographical distribution, and a host of other pertinent data. Such information, properly interpreted, can give a minister a good idea of an institution's strength and weakness, and serves as a touchstone for college counseling.

Either of these two simple procedures will furnish the minister with enough information to at least help the questioning youth consider seriously the colleges of the church.

The pastor's job should not end here. There are several practical steps he can take in helping the potential college student get off on the right foot once he decides to attend college. Letters of recommendation represent one of these helps. The pastor ought to know the youth and his parents well enough to write a truthful and considerate letter to the college officials. And if the college has a chaplain, a letter of introduction to him may help a great deal in reducing the tension for the student faced with an entirely strange atmosphere.

The minister should know the financial condition of the student's family, for he may be greatly instrumental in obtaining scholarship help or other financial aid, if such is needed. A familiarity with denominational scholarships or loan funds as well as conference contributions and loans will be of help to the financially hard-pressed student.[1]

Finally, the minister should see to it that contact between student and local church is not lost once the youth has gone off to college. Periodic letters, both personal and promotional, will help much in this respect. Also during vacations the minister may invite the student to participate in worship services, youth meetings, or student-centered special Sundays.

All this may seem like a tremendous amount of work to devote to the relatively small number of youth who each year seek guidance in regard to college education, but its importance cannot be overemphasized. At a time when America's youth go forth from high school into either military service or college training, it is imperative that those who enter college receive not only the best intellectually but spiritually as well.

All in all, the church-related college is possibly the one educational institution left that openly and proudly talks of God and education in one breath. The pastor as the key man between church and church college has a sacred duty to lead his young flock to a higher understanding of spiritual values as well as to a practical knowledge of a complex and ever-changing world.

[1] For information write to the Department of Student Loans and Scholarships, P. O. Box 871, Nashville 2, Tenn.—Ed.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with some person (or persons) needing help in facing some problem. This month's report concerns a church member who became offended when the pastor expressed public appreciation for services she had rendered. Evaluations follow the call.

Personal Difficulty

Introductory Remarks: Winefred's employment was such that she could not attend church service regularly, so she had assumed the responsibility for securing flowers and decorating the chancel before going to her work on Sunday mornings. This was a labor of self-sacrifice and devotion that delighted her pastor. The congregation also seemed to appreciate this ministry, but apparently no one knew who was responsible for it.

One Sunday morning the arrangement was even more delightful than usual, and the pastor, considering it to be especially worthy of mention, and feeling also that Winefred's service should no longer go unrecognized, expressed his pleasure and gratitude, which expression it was very evident the entire congregation shared.

The following Sunday there were no flowers in the church, but later, by means of the "grapevine," the pastor learned that there was some difficulty with regards to Winefred, so he called to see her. After a brief chat concerning her work that led to Winefred's admitting that she had been at

work each day and had not been sick, he continued:

The Call

Pastor. Oh! I thought you were sick, as we missed your beautiful flowers last Sunday.

Winefred. Did you indeed?

Pastor. Yes, and it was because of this that I have called to see you this evening. I am glad to know that my fears were groundless.

Winefred. I'm all right.

Pastor. Then maybe we shall see some flowers in church again next Sunday?

Winefred. No, you won't! Not if you wait for me to bring them!

Pastor. Why do you talk so, Winefred? Has somebody hurt you in any way?

Winefred. Yes! You have!

Pastor. Can this be so? I assure you that I have no idea how I have been guilty, but if I have, will you please accept my apologies now, and then tell me what I have done wrong?

Winefred. I don't want your apology, and if you don't know what you have done, well, it's not much use for me to tell you!

(*A few moments of embarrassed silence followed, while I tried to decide whether to say anything more or not. But I had not done what I had come for, and so I decided to try again.*)

Pastor. It is very plain, Winnie, that I have done or said something of which you do not approve, but really, I am quite unaware of it. Won't you please tell me what it is, so that I might make amends?

Winefred. What did you say about me in church last Sunday? (*This was expressed in a real burst of invective. A moment's pause for me to collect my thoughts, then:*)

Pastor. I called attention of the congregation to the beauty of the chancel, and gave you credit for it, expressing my gratitude and delight; not only for what you had done that day, but also on the many, many mornings before.

Winefred. Yes! That is what I heard.

Pastor. Then what do you think I said that was wrong?

Winefred. You should not have mentioned it at all.

Pastor. Do you know, Winefred, that one of the most frequent reasons why people become offended is that they do things for others and their efforts are either not appreciated or not acknowledged. So it is my constant effort, as you well know, to always try to give due credit for diligent service, and I was sure that in this case you certainly deserved it.

Winefred. I am not like other people! I didn't want to be thanked!

Pastor. You surprise me, Winnie, but let us make a pact between ourselves. You surely do not want all the congregation to suffer, just because the pastor made a mistake? So why not go on as you have been doing; bring the flowers when you can, and I promise you that I will never say another word about it until you give me permission to do so.

Winefred. No! I'm through! You won't be seeing me or any flowers from me in church again!

Pastor. Don't say that, Winnie. Believe me when I say that I am very sorry for my mistake. Won't you please accept my apology, forgive me, and let us go on as though this misunderstanding had never happened?

Winefred. I'll forgive you, if that's what you want, but you won't get a chance to do it again!

The spirit of antagonism was so very evident, that I left without prayer, but simply a parting word of friendship and regard. The conditions continued for three weeks, so I called on Winefred again. There was no change in her attitude. She has not entered the church as far as I know since that Sunday, and as some months have now passed, the breach appears to be irreparable.

Pastor's Questions

Where did I make my mistake?

Should I refrain from any expressions of gratitude in the future?

Could I have gained a different response from Winefred if I had used a different approach?

What should that approach have been?

Should I try again, or should I let time take care of the situation?

Consultants' Evaluations

THE PASTOR first wants to know where he made his mistake. Perhaps his mistake was in not asking himself why the girl insisted on performing this service without others knowing that it was she. He recognized that this was not the usual attitude. When the pastor meets such usual attitudes in people he should always stop and ask why. Until he knows the answer to this question he does not know how to proceed and he probably should do nothing in the situation.

Again we would call attention to the pastor's own feelings. He was delighted by her work and had the feeling that her service should be recognized. In other words he should ask himself also, why did he feel this way? In this interview he is taking his feelings as valid and her feelings as not valid. On the other hand, her feelings for herself may be just as valid as his feelings are for himself.

Whatever the feelings of the pastor in a situation, he needs to go through the self-discipline of trying to understand how and why he feels as he does. Whether he should refrain from any expression of gratitude in the future depends altogether on the attitude of the person involved in the situation.

Having aroused Winefred's hostilities, the question is how best to handle them. It is difficult to judge from the printed interview since one is reading cold words and does not know the feelings with which the words were spoken. However, one gets the idea from this interview that the pastor was too much on the defensive.

Early in the interview, he was very much concerned with having flowers in the church again next Sunday. This would seem to suggest that he might be more interested in the flowers than in the person. Later he seemed a bit incredulous that she should feel as she does, and does not seem to understand what it is that he has done.

It might have been better for him to have acknowledged his recognition openly, and then to have accepted her hostilities about it. She places her

finger on the central part of the problem when she tells him he should not have mentioned the flowers at all, that she is not like other people and did not want to be thanked. This is why we have suggested above that he should have asked himself why she did not want this to be known and to have been guided by her feelings in the matter rather than by his until such a time as her feelings changed.

Toward the end of the interview he seems to be in somewhat of a begging attitude. An apology would be in order, but I believe this might better be followed by an acceptance of her hostility that would permit her to bring it out in the open and to talk about it more.

The problem behind this situation is the earlier experience or experiences this girl has had that have developed in her the attitude that she did not want to be thanked for what she has done.

It is probable that this pastor will not be able to help her get beneath her present hostilities to the root of this problem. Unless the pastor feels that he can absorb a great deal of hostility directed toward himself, hostility that is really displaced on him from some other person, he probably would be better advised not to see her again. The problem the pastor faces here is the psychological understanding of the roots of her attitudes and the ways in which those problems can be worked out.—***Carroll A. Wise*, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute**

WINEFRED is apparently a young woman with a very deep-seated frustration. Her eagerness to secure the flowers and apparent delight in making each effort better than the last is evidence of this. She could have ignored this opportunity for expressing herself and used her job as an excuse for doing nothing. Whether the pastor praised her for what she did or chided her for not doing anything would have made little difference.

Any mention of the flowers one way or the other would have touched a very sore spot in her life. The hostility that she manifested at every suggestion was the only response she could have made. The pastor should very plainly see that she was deeply emotionally upset.

After the pastor had stated his reasons for the call he could have left out the statement "I am glad to know that my fears were groundless." For one of the basic principles of counseling is that counseling proceeds by understanding, and not by agreement and disagreement. The statement "I am glad that my fears were groundless" effectively closed the door to any further opening of the door of understanding.

When Winefred replied "I'm all right" the pastor should have detected the fact that she was not all right. She knew it and he should have discovered it. But again instead of opening the door even just a little crack, another statement was made that gave opportunity for disagreement, and so it continued. The flowers and her service at the altar were not the main issue at all; they were only symbols of something deeper.

When this method (agreement and disagreement) did not seem to get anywhere, the pastor shifts gears (to moral judgment). "It is very plain, Winnie, that I have done or said something of which you do not approve," etc. She sees now that the pastor makes these statements in order that he may judge, not that he may come to a better understanding of the main difficulty; therefore, the outbrust "What did you say about me in church last Sunday."

Still there is no opening of the door of understanding, but the counselor now is trying to assume the blame for something for which she knew he was not to blame. She still had a deep inner conflict with which she was powerless to deal and her pastor unable to come to her rescue because he was more disturbed by the symbol than the real difficulty.

After moral judgment failed, the pastor begins to preach a sermon "Do you know, Winefred, that one of the most frequent reasons why people became offended is that they do things for others and their efforts are either not appreciated," etc. Preaching has its place, and this was probably good preaching, but it should not be used in a counseling situation.

Seward Hiltner in his *Pastoral Counseling* (Abingdon-Cokesbury Press, $3.00, pp. 47 ff.) says there are two or three things that should be kept in mind:

"The counseling process focuses attention on the parishioner's situation and his feelings about it." (In this case there was too much focusing of attention on the pastor's situation and his feelings about it.)

. . . . . .

"The counseling proceeds through real understanding on the pastor's part of how the parishioner feels about the situation, and through communication of the reality of that understanding."

. . . . . .

"When conflicting feelings of the parishioner emerge, . . . the pastor first aids the parishioner in clarifying the elements of the conflicting and their relative pull upon him."

. . . . . .

"The parishioner should be free to express or withhold any statements about [her] feelings. When the word 'free' is used here, it implies that no honest statement of feeling, whatever its content, will be the subject of condemnation by the minister." "[The] counseling relationship should not be a kind of compulsion under which [the parishioner] feels that she has to state and discuss feelings which she is not ready to discuss."

. . . . . .

"The counseling process should include, on one or more appropriate occasions, that which will aid in consolidaton of the insights achieved or the clarifications gained."

Certainly the pastor could have gained a different response from Winefred if he had used a different approach. The approach could have been that of simply trying to understand what the main difficulty was. Should the pastor try again? By all means. When a first interview fails to produce results it ought to be a sign that we have to make another, different approach.—***C. Newman Hogle*, pastor, the Methodist Church, Freeport, L.I., N. Y.**

Our Lay Speakers Complete the Circuit

By H. W. SCOATES, JR.

Many talented laymen who are not willing to become local preachers are finding an opportunity to serve as lay speakers in rural churches. The pastor of the Jeffersonville (Ga.) Methodist Circuit explains in this article how the program for lay speakers is effective in his churches.

"PREACHING in every pulpit every Sunday in March, 1953" was the program B. I. Thornton announced to the Atlanta Area planning conference meeting at Epworth-by-the-Sea last October.

He explained that the South Georgia Conference Board of Lay Activities was undertaking this program in order: (1) to assist in a spiritual preparation for the United Evangelistic Mission to be held in April; and, (2) to attempt some trail blazing in the area of the problem of silent pulpits of our rural churches. As a result of the work of this board, some districts in the conference already have over one hundred certified lay speakers.

A recent article in *Shepherds* ("The Challenge of the Silent Pulpit," by Edward G. Mackay, Jan., pp. 29-30) pointed out the wisdom of the provision in the 1948 Discipline for certifying laymen "to conduct services of worship, to hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the pastor. . . ."

The writer stated that whereas many talented laymen will refuse to become local preachers because of the semiprofessional overtones of this title, they are willing to be certified as lay speakers. The laity of the church respects the professional status of the pastorate. Many laymen, however, are capable leaders and speakers and desire to "speak a good word for Jesus Christ" while at the same time retaining their lay identity.

The office of lay speaker affords them just such an opportunity. The appeal of this plan is evidenced in the number of laymen who are being certified in the South Georgia Conference.

There is doubtful value, however, in either large numbers of lay speakers or of one month of "preaching every Sunday" unless these result in some continuing program in the rural church. Therefore, the Board of Lay Activities urged the rural pastors of South Georgia to observe the work of the lay speakers during the month of March and to look toward developing some permanent plan of having lay speakers fill the vacant pulpits on their respective charges.

One example of a functioning program of lay speakers is that now being used on the Jeffersonville Methodist Charge of the South Georgia Conference. This program evolved out of the expressed needs of the people for more worship services each month. The need was first given expression in a meeting of the charge committee on policy. At this meeting, plans for observing the Week of Dedication were being discussed.

The suggestion was made by one layman that a worship service be held in every church on the charge on the Day of Dedication using local laymen as speakers. This plan was approved by the quarterly conference and carried out with marked success. Immediately several of the churches began requesting more layman-conducted services on traditionally "non-preaching Sundays."

At the next meeting of the committee on policy a lay speakers' program was formulated and seven laymen recommended to be certified as approved lay speakers. This plan has been in operation on the Jeffersonville charge since September, 1952.

These men were chosen with great care. The duties and limitations of their office were explained to them. The pastor and the charge lay leader conferred concerning each man certified and the details of the program. Then each congregation was consulted as to the Sunday or Sundays they would prefer extra worship services.

No church was required to accept the plan if they did not so desire. All the churches, however, requested at least one extra service a month besides the regular preaching Sunday. A schedule of lay speakers' worship services was then drawn up and announced to the people.

About the middle of each month the pastor writes a personal letter to each one of the lay speakers. With this letter is a schedule of appointments, an order of worship (with prayers), and the talk for that month. The laymen are appointed "by twos": one to conduct the service and the other to speak. These appointments are different each month, thus giving the people the chance to hear and meet men from other churches on the charge.

This plan has resulted in a closer bond of fellowship and "charge-consciousness" among the people. The charge has a sufficient number of lay speakers to carry on this program without using any layman so often that his own church would suffer. As a rule, a layman seldom speaks more than once a month.

The use of a prepared order of worship is necessary to insure that there will be a service of worship and also to aid the laymen who are untrained in the art of worship. The prepared talk performs a similar function while also containing other values.

By using a talk prepared by the pastor the danger of repetition of subject matter and material by preacher and lay speaker is averted. At the same time, both can be dealing with similar subjects and lending their mutual support to the great themes

of the Christian calendar, the church program, or other current sermon materials.

The lay speakers welcome and appreciate this material because few of them have the time or training to prepare talks that will meet these requirements. This material also represents to them "the direction of the pastor" as required by the Discipline.

One of the greatest weaknesses, so often unrecognized, of the rural church is not vacant pulpits but lack of lay leadership. This plan of lay services as begun on the Jeffersonville charge was primarily to fill pulpits. The program has done that and more. It has developed church leaders. Others in the congregation are responding to the challenge of the work of the church and are assuming places of leadership. "The priesthood of believers" has become more than a theological doctrine on this charge. It is a practicing faith.

This program as outlined and carried on may disturb some of the believers in the "sacredness of the pulpit"; but they need only recall the words of Susanna Wesley to her son concerning a certain layman in the pulpit (Halford E. Luccock *et al.*, *The Story of Methodism*, Abingdon-Cokesbury Press, $4.00, p. 121):

". . . Take care what you do with respect to that young man, for he is as truly called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." After John Wesley acted on this advice, he exclaimed: "It is of the Lord."

The lay speakers are not ordained, but one need only view the fruits of their labors in South Georgia to realize that this movement must be "of the Lord."

We Illustrated Our Quarterly Conference

By AUSTIN H. ARMITSTEAD

To increase interest and attendance at the fourth quarterly conference, colored slides picturing the activities of the church during the past year were shown. The pastor of the Methodist Church, Center Moriches, New York, here describes how it was done and the results in one church.

IF YOUR church is like many churches, you are faced with the problem of making your fourth quarterly conference or church conference interesting enough to attract all of the members of the church as well as those who ordinarily give reports. This was the experience of the Mamaroneck (N. Y.) Methodist Church until last year. Usually the district superintendent found relatively few people at the fourth conference but last year he found the church social rooms crowded with people who were anticipating the fourth quarterly conference.

This all happened because I augmented work on my seminary thesis on "Church Work with Youth in the Suburbs" with a set of colored slides and an accompanying script. One day while I was snapping some pictures at a youth meeting, the minister of the church asked me if I had considered taking pictures of other activities in the life of the church. This suggestion resulted in a youth project that added life to the church's fourth quarterly conference.

With my 35 mm. camera loaded with color film and flash gun, I started taking pictures of people and events in the life of the church. Included in the schedule were pictures such as these: a picture of the minister in the pulpit; the receptionists greeting people at the door of the church; the junior choir rehearsing; the minister's family enjoying recreation; a wedding; women in the church for a meeting; and about two hundred more pictures touching almost every conceivable part of the church's life, including the picture of the janitor ringing the church bell.

This activity was not mine alone but was used as a project for the members of the senior Methodist Youth Fellowship. Although it was my camera and film, they set up the various committees necessary for making this report on the life of the local church complete. First I gave them a basic outline of the project and then they augmented this outline with specific recommendations.

Committees formed included a script committee to draw up the list of the pictures to be taken; a shooting committee to care for the taking of the pictures; a production committee to set up the co-ordination of the script on the tape recorder with the scheduled showing of the slides on the screen, and finally the young people who would operate the 35 mm. slide projector and the tape recorder.

All this planning started months ahead of the scheduled meeting of the fourth quarterly conference of the

church. Picture after picture was taken, and as each picture was taken, more interest was created. People asked when they could see the pictures. The answer was always given, "Oh, you'll be able to see them at the fourth quarterly conference." Many people had never attended a conference before but they were sure of one thing—they would attend this year because they wanted to see the pictures of their families, their friends, and perhaps most of all, themselves.

After the pictures were taken, the young people finished off the script and gave it to the production committee. This committee had no end of imagination and as they recorded the script on the tape-recorder, they added more interest by doing such things as these: when scenes of the church were shown, they dubbed in the sound of the chimes of the church on the tape; as pictures of the choir processing in on Sunday morning was shown, a record of a choir singing a familiar hymn was dubbed in; and as a series of pictures showing the young people square dancing was shown, music and the square-dance caller were heard in the background.

The night of the fourth quarterly conference was an interesting one. No one knew how many would be there and many people on the official board felt that even pictures could not get some people there. As it turned out, people found little difficulty attending this particular fourth quarterly conference.

The necessary reports were made in a matter of a few minutes; the reports of all committees had been mimeographed and placed in an attractive booklet form by the church secretary. The pictures were shown, and the people and the district superintendent were able to see what activities had taken place during the course of the year. This did something that verbal reports could not have done.

If you are anxious to see more people present for your fourth quarterly conference sessions and have an amateur photographer who can take good colored 35 mm. slides, why not try this method of portraying the life of your church in visual form?

The Harvest Festival

By ERNEST G. STEWART

Two churches that used the Lord's Acre plan and promoted a Harvest Festival Day reaped not only financial rewards but also increased interest in stewardship, writes the pastor of Sterling-Vesta (Nebr.) Methodist charge. He here describes how his churches carried out these plans.

THE HARVEST festival days were a success and greatly enjoyed by both of our communities. The first one held was at Sterling, Saturday, October 25, 1952, with a big parade led by the Christian flag and followed by the American flag and the local American Legion flag, children on ponies and decorated bicycles drawing their decorated wagons, youngsters in costumes, schools, floats, children's pets of various sizes, and loads of Lord's acre corn and other products. Chimes and hymns were played over a public address system adding the religious note throughout the day.

The parade was followed by the sale of corn by the auctioneer, who gave his services, and the big chicken dinner at noon where three hundred plates were served by the ladies of the church.

In the afternoon, free pictures were shown to the children at the schoolhouse by the school superintendent and followed by games, while the men shelled and delivered corn. The women attended the bazaar where many articles were for sale and lunch was served.

The harvest festival day was held at Vesta, the other point on the charge, on Thursday, October 30, beginning with a big dinner followed by the auction of corn and other products, fancy work, fruit, and vegetables. Two auctioneers gave their services.

Both events brought their respective communities together in a day of fellowship, working and eating together. Each church received more than $1,300 to be used for repairs and as a supplement to the church budget.

The Sterling community is made up largely of families of three Lutheran churches, bordered by a Catholic community. There had been little co-operation between the

churches of this community. One of the good results of our harvest festival in Sterling was the splendid co-operation. It did us all good to see families of the various denominations working together in a wholesome way. Adults and children participated in the parade, the sale, the dinner, and the bazaar and lunch. "It's for the church" was heard over and over again throughout the day.

The auctioneer for the day was a Lutheran, formerly a resident of the Sterling community. He gave his services and declared it to be one of the most enjoyable days he has ever witnessed in Sterling. The public address system and the corn sheller were provided by a member of the Missouri Synod Lutheran Church without charge. Records of chimes and hymns were loaned for the day by two different Lutheran churches. Lutherans and Catholics supported the sale with high bids on articles to be sold. A Methodist member had furnished hybrid seed corn, and a Lutheran helped with the planting of plots in town. Others loaned teams and implements for the cultivation of town lots.

A member of one of our local Lutheran churches gave us the use of his large empty building for the bazaar and lunches without charge, saying that we needed the Methodist church in our community and that they were pleased to help in the event of the day.

Another member of the Lutheran church, manager of our local elevator, gave us full co-operation in weighing the grain and purchasing a large part of it. Vesta had similar co-operation of an elevator manager.

Sterling is a town of five hundred and fifty population including the surrounding territory, with a Methodist church, three Lutheran churches, and a Roman Catholic church on the border line of the community. Vesta is a community of about fifty residents with the one Methodist church in the immediate vicinity. Both communities are strictly rural. The Lord's acre plan works well in both small and large rural communities.

The Lord's acre projects in rural churches, or the Lord's herd as used in the cattle country of western Nebraska, represent a practical and helpful form of stewardship in our rural areas. Individuals and families are made more conscious of their partnership with God, the Giver of the sunshine, and the rain, and the seasons.

It is good for one to decide before the planting and growing season opens what his project will be and to carry it out through the season. For example, it is helpful for a farmer to decide which acre or plot of ground he will use for his special gift to the church and what he will grow on it. As he plants and cultivates his special plot he senses more fully his partnership with God. Not only is he a better Christian while farming this acre (or acres), but he becomes a better person and a better Christian in all of his farming operations.

The same is true for a patch in one garden, in the raising of a pig or a calf to be sold and the proceeds given to the church, or the first hour of one's wages each week, or wages made on the first day of the month to be given to the church. It is good stewardship practice for each member of the family to have a project definitely dedicated well in advance. We find this method of giving scriptural, for the Israelites brought the first and the best of the herd and the fruits to the Lord (Lev. 23).

The Lord's acre and the harvest festival day need careful planning. It is well to have a committee made up of a few who have caught the vision of the place and the purpose of the Lord's acre plan in the rural church and through this committee contact every member and every friend of the church living in the community, asking each one to choose his project from a number of suggested ones.

Much co-operation is received in this plan in the rural areas from those who do not belong to any church or even members of other denominations, especially if their church is not located within the community. They usually appreciate being asked to take a project along with the members. Often the non-members by co-operating become interested in a much greater way and later find their way into the membership of the church, and share in all the activities.

We began planning for our harvest festivals at Sterling and Vesta months ahead. We presented the possibility to the official board and received a favorable response. At Sterling a committee was selected for the Lord's acre committee of the younger men of the church, most of whom were not on the official board. Later a committee of women was selected to contact the women of the church for their part and the serving of the dinner on the harvest festival day.

At Vesta the committee of men was made up of the president, vice-president, and secretary-treasurer of Methodist men. Later at Vesta a committee of women was organized in the Woman's Society to contact every woman in the community interested in any way in our church.

Since the pastor had had previous experience both in Iowa and in Nebraska with Lord's acre activities, it was easier to start here. Having started, it was easier to make the contacts thereafter. This method usually brings in a number of additional ones each year as the spirit and the enthusiasm grows with the congregation. We are expecting a much larger response in 1953 as many more are now interested in the Lord's acre plan.

In addition to the acres given by farmers, plots of ground in town where weeds had been growing were utilized to grow corn and vegetables. In some cases, the owners were still living in the community. In many cases they had moved away. Those at a distance were contacted by letter, the plan was explained and the owner was asked if he would like his plot of ground used for the church. In every case the answer was yes. Eight different places in Sterling were so used and brought in a good sum for the church; the appearance of the town was also improved.

Additional plots have been already offered for another season. Our Lutheran friends, business men, and others are offering to help make the harvest festival in 1953 a still bigger day for all the community.

Needed: Criteria

(Continued from page 4)

sure is not a free commitment of the whole person. Eventually the "convert" either learns that the commitment involves much more than he is willing to accept or continues to repeat the traditional cliches and to find them a means of escaping the realities of life.

"Merely to repeat such statements as 'Jesus Christ has died for us' anywhere, at any time to anybody is not evangelism. It may very likely be slogan-mongering. Evangelism is to put the truth which these statements embody for us in a language that can be understood by the modern man in the present situation." [5]

Protestantism is essentially an evangelical proclamation and a prophetic witness to God's action in all of history as it is made fully manifest in Jesus Christ. Wherever we evangelize, whether in mass meetings, or in organized house-to-house visitation teams, or in the personal contacts of a Christian in society, our focus must be on God's action, not on man's technique.

The God who converts a single person is the same God who rules over all history.

[5] *Ibid.*

KINGDOMTIDE PREACHING--I

The Season of the Kingdom of God on Earth extends from August 30 to November 28 this year. Here are suggestions by one Methodist minister for preaching and worship during the first part of this season. "Kingdom Preaching-II" will appear in the September issue.

THE RULING themes of most of the seasons in the Christian year are quite clearly defined. Only Kingdomtide,[1] one of the longest, the youngest, and the least traditional, may be considered practically limitless in scope. What could be more inclusive than an emphasis on the kingdom of God? Here are thirteen Sundays, praise be, as free as the gospel. But hold, preacher. Look again and weep if you must. There are at least eleven special days to be observed in this period!

It is our opinion that there are few shorter routes to homiletical bankruptcy than that of surrendering unconditionally to the tyranny of all special days. To those few of authentic spiritual and traditional significance, like Christmas and Easter, yes—but not to the whole annual parade. Let us preach first the full gospel to the needy folks who come to hear from God, with special days accommodating themselves to that gospel, not vice versa.

The Kingdomtide themes that follow, therefore, are related to ten special observances that fall within this season, but each of them is primarily and fundamentally a biblical rather than a topical commentary. Each is appropriate for any Sunday from Kingdomtide to kingdom come.

Texts are from the Revised Standard Version. The Methodist Book of Worship will provide a rich and adequate source of all liturgical material required.

The Measure of Christ

August 30, Festival of Christ the King. Ephesians 4:1-7, 11-15.

Text: *. . . until we all attain . . . to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine.*

Suggested Hymns: No. 164, "All hail the power of Jesus' name" (try the second tune, Miles Lane); No. 300, "Be strong!"; after the sermon either No. 266, "O young and fearless Prophet" or No. 268, "Are ye able."

Is there a regal and accurate moral standard for the Christian who wants to live true, to match the yardsticks and measures of the Bureau of Standards in Washington, D. C.? For the Christian that standard is Christ, the King of life.

It works in several ways. A really important moral decision carries with it a great many lesser decisions. We decide to go to church on Sunday morning; that solves the problem of the myriad other things we might do. A basic moral decision automatically screens out those relative values derived from current or fashions. The movie industry justifies poor productions on the ground that the people want them, and box office receipts becoming the royal standard.

Sometimes we speak of politicians as assuming the acrobatic position of having one ear to the ground and one eye on the Gallup poll. The use of liquor is constantly defended by the argument that it is legal. (See "Who Is Responsible?" in *Go Inquire of the Lord,* by Gerald Kennedy. Harper & Brothers, $1.50.)

Once Christ becomes the royal measure of our lives (we express it in the vow of church membership when we accept him as personal Savior), from that moment on decisions are made on the basis of principle and not impulse. George Peck's book *Old Sins in New Clothes* has a good title. There are only old sins—chrome plating does not alter the nature of the metal.

One of the interesting things seen while traveling in the open plains of the West are the tumbleweeds. All of them bounce along in the same direction, depending upon which way the wind blows. Our two-legged tumbleweeds of today always go to church in Florida, because everybody else does; always take a social drink, because everybody else does; would shout "Crucify him," if everybody else did.

There is room for only one moral sovereign in our lives. To the Christian that is Christ the King.

The Marks of Usefulness

September 6, Labor Sunday. Matthew 3:1-8.

Text: *"Prepare the way of the Lord, make his paths straight."*

Suggested Hymns: No. 259, "O, Master, let me walk with Thee"; No. 290, "Forth in Thy name, O Lord, I go"; No. 291, "It may not be our lot to wield."

If the preacher will use imagination, a sense of contrast, a bit of humor, and make diligent use of applications, a biographical sermon on John the Baptist can be unforgettable. Describe him. Point out how he carried the tradition of the Old Testament moral prophets into the New Testament world. Four things about him stand out: his earnestness, his courage, his selflessness, the fact that he considered "preparing the way" to be big business.

The last point invites the Labor Day theme. Any job may seem small and unimportant by itself, but the whole of happiness and security and peace for the world is made up of the sum of its parts, just as a building is the product of a host of artisans.

When today we hear someone say, "Look, Christianity has been here for nineteen hundred years and this is the result! It has not worked," and forthwith begins to let the fire of faith die upon the altar of his heart, we are listening to a man who is complaining because God has not ordered the world in such a way as to bring the completed kingdom and him together in the same generation—so that he can have the privilege of conducting the dedicatory service.

We are listening to one who considers all fractional service, all the long tedious task of preparing the way as unimportant, all the saints and martyrs and disciples through history as fools. He believes that when Jesus said to an imperfect Zacchaeus, "Come down and dine with me, thou too art a son of Abraham"; or accepted imperfect Peter, or the woman ashamed at His feet—Jesus was wasting His time. He believes that nothing is valuable until it is complete and perfect.

We are listening to a man who must believe that Jesus,

[1] The liturgical color for Kingdomtide is green. The writer of this preaching calendar does not follow the lectionary in the Book of Worship, but has selected his own scripture readings. All hymn numbers refer to *The Methodist Hymnal.*

hanging on a cross, was wasting His own heart's blood in a futile gesture, for the world was still not perfect and obviously His message had not worked!

Such people would not even begin to understand John the Baptist. John believed that merely to prepare the way, to put the push of one small life in the direction of God's great dream for mankind, was big, big business, over which the choirs of heaven sing and upon which God himself lets fall the grace of his benediction.

Handling Our Temptations

September 13, Third Sunday in Kingdomtide. Matthew 4:1-11.

Suggested Hymns: No. 70, "The Lord's my Shepherd"; No. 240, "What a Friend we have in Jesus"; No. 226, "O Jesus, I have promised."

If the homiletical themes of the liturgical seasons are faithfully followed, all the structural doctrines of the Christian faith will be covered in a year's preaching. Limited opportunity will be given, however, for those intimate, psychosomatic sermons that all but monopolize the output of some pulpits. This alone is valid justification for the use of the Christian calendar!

In Kingdomtide the personal message on techniques to overcome inner stresses and fears has a rightful place. . . . *The kingdom of God is within you* (Luke 17:21, K.J.V.). The Revised Standard translation of this is, "*The kingdom of God is in the midst of you.*" Taken together, the two translations suggest the relationship between personal and social salvation.

Everybody has temptations. No one is or ever was immune, even Jesus. There are temptations peculiar to every estate—youth, age, poverty, wealth, the unlearned, the educated. Each situation has its own special and personal devil. The way Jesus handled his temptations provides a pattern.

He met them head on. It is so easy to drift morally. ". . . When the fight begins within himself, a man's worth something" (Robert Browning, "Bishop Blougram's Apology"). He knew a temptation for what it was when he saw one, not duped by its inevitable plausibility.

He called on the stored reserves of his early religious training, because he had that training. His mother had seen to that. Notice how he answered every temptation with a quotation from the Scriptures, in which he was steeped. When Mary was reading God's words to him as a child, could she know that some day on a wind-swept hill, with all destiny at stake, those words would be his strength? Does any mother?

He made his decision on the basis of the ideal. There was no public opinion poll to consult. The current fashion was not considered. Stark evil was on one side, so he placed the perfect will of God on the other. We may fall short of the ideal, but we dare not compromise with it as the standard. ". . . A man's reach should exceed his grasp, or what's a heaven for?" (Browning, "Andrea Del Sarto").

The Maimed Made Whole

September 20, Fourth Sunday in Kingdomtide. Matthew 15:21-31.

Text: . . . *the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing.*

Suggested Hymns: No. 372, "Love Divine"; No. 327, "O Holy Savior"; No. 162 (Concluding hymn), "O for a thousand tongues to sing."

The healing miracles of Jesus, treated in an analogous fashion, make striking and practical sermons on spiritual ills and strengthening the inner kingdom.

"*The blind see.*" A blind candidate for the ministry justified his sense of being called by quoting Hebrews to the effect that *faith is . . . the conviction of things not seen,* and that, being blind, he might be in even a more advantageous position to help folks "see" reality.

"*The deaf hear.*" A veteran of Korea says that he has forgotten the sound of shot and shell, but even in his dreams he can still hear the sobbing of a Korean child. Jesus spoke to people with two good ears when he said, "*He who has ears to hear, let him hear.*"

When people begin to see the truth and to hear the voice of God, then "*the dumb speak*" and loosened lips begin to testify. "The hearing ear is always found close to the speaking tongue." (Emerson, *English Traits.*) Why should we be so shy to share our faith in the spoken word! "God bless you" is better than "Buck up, old man." A tremendous witness is forfeited because of believing people who have not yet had their tongues loosened by Christ.

"*The withered hand made whole.*" This is another healing resulting from new capacities to see and hear. How many hands go paralyzed when the time comes to reach for the pocketbook. To implement our faith with good works is valid evidence of our faith.

"*The lame walk.*" People limping through life not because they tripped over a curbing and have broken their legs, but have tripped over a sorrow or disappointment and have broken hearts. Then they are spiritual cripples, limping where once they danced, whining when once they sang. These are the miracles Christ works, restoring such lame and halt.

The Christian Curriculum

September 27, Fifth Sunday in Kingdomtide (Religious Education Week, Sept. 27-Oct. 4). John 14:11-15, 15:7-10.

Texts: "*If you love me, you will keep my commandments.*" "*If you keep my commandments, you will abide in my love.*"

Suggested Hymns: No. 460, "Lord, speak to me, that I may speak"; No. 558, "Almighty Lord, with one accord"; No. 401, "Lord of the living harvest" (a hymn for the ministry equally good for church school teachers).

These two statements of Jesus are found in adjacent chapters of the Gospel of John; yet they belong together, and together they make up the basic curriculum of Christian teaching—love and duty. It is as if Jesus had said, "If you love me you will do your duty by me. And if you do your duty by me, then you will love me." They are co-existant, woven together.

The Christian curriculum maintains this fine balance. It is a sad thing for anybody to get the duty side of religion without the love side, for then duty becomes thin and cold. It is equally sad for one to get the love side without the duty side, for then love becomes mere useless sentimentality. They belong together, are structurally interdependent.

As for the basic course of love, in addition to the immense biblical material, comment upon Abraham Lincoln's second inaugural address: "With malice toward none. . ." (Carl Sandburg, *Abraham Lincoln,* Harcourt, Brace & Co., 6 vols., $54.00, VI, 92-94). A nationally known commentator recently said that "Here is the highest expression of the noblest sentiment by America's greatest personality." If so, compare it with some of the small, vindictive, red-baiting, fear and hate promoting commentators. Which is America's real strength and glory?

But love is balanced with duty. Religion is not only

prayers, it is tasks. "*Simon, son of John, do you love me?*" . . . "*You know that I love you.*" "*Feed my sheep.*" Work. Responsibility. Duty. Fidelity. These are royal words.

Applications? A mother's love is her duty, and vice versa. Philip Nolan in "The Man Without a Country" was first faithful to his vow, then his love faltered. A layman has said, "When I get behind in my pledge one month, I notice the choir doesn't sing as sweetly as before. When I get behind in my pledge two months, I begin to see more hypocrites in the church than I had noticed previously. And when I get behind in my pledge three months, I get suspicious of the preacher."

The more defective duty (or love) becomes, the more love (or duty) begins to fade. Think of the application in domestic situations. Which is a military cemetery, duty or love? Both, of course.

The Endless Altar

October 4, World-Wide Communion Sunday. Hebrews 13:1-10.

TEXT: *We have an altar. . . .*

Suggested Hymns: No. 502, "Fling out the banner!"; No. 512, "These things shall be"; No. 421, "No form of human framing."

The Christian Church makes many contributions in common with others, but her unique possession and contribution is the altar. We do not discount matters like fellowship, education, healing, charity, youth programs (in a sense the church's contribution to each of these is unique from that of other bodies), but no other institution possesses the altar.

The world needs that altar and our country needs it. Not in spite of but because of our being a rich and strong nation, there must be no substitute for the altar. How many ministers have gone into a home with a television set going full blast and its comedians exchanging wisecracks, while the person he came to see was not hearing them at all, but rather sobbing. The preacher says, "Would you mind turning that thing off?" The person answers, "Gladly!" What his heart needed found no answer in that gadget.

The world is looking at America. It sees Uncle Sam's pocketbook bulging and her fists menacing. Does it see her altar too? Which does it believe? A little boy saw a growling dog with its tail wagging, and he said, "I don't know which end to believe!"

World-Wide Communion Sunday is one way in which Christian America says to the world "believe our altar," and finds fellowship with all others in this endless altar that spans the globe. In Christ there is no East or West. Blest be this tie that binds our hearts in Christian love.

What's Right With the World

October 11, Seventh Sunday in Kingdomtide. Philippians 4:4-8.

Text: . . . *if there is any excellence, if there is anything worthy of praise, think about these things.*

Suggested Hymns: No. 355, "Sing praise to God"; No. 227, "Come, we that love the Lord"; No. 358 "Rejoice, ye pure in heart."

The prophet's hard job is to "view with alarm." Perhaps the fearless attack on the admitted evils of our day will have a stronger impact, however, if occasionally we "point with pride." Folks need encouragement, and the preacher can properly take an occasional Sunday off to recall the many heartening factors that are on the side of the kingdom. Spanking a boy may be necessary, but patting him a little higher up sometimes helps too.

On pages 74 and 84 of *Treasury of the Christian Faith* (ed. by Stanley I. Stuber and Thomas Curtis Clark, Association Press, $5.00) will be found a priceless list of gloomy quotations predicting disaster, all the way from hieroglyphics on stone engraved 2800 years before Christ to Bertrand Russell in 1921. Each might have come from today's newspaper. Yet the world has not only survived; it is a better world than yesterday.

The youth problem has always been with us. But just visit a theological school today! There are youth—and what youth. Considering the beating youth has been taking for the past thirteen years (every able-bodied man between twenty and forty has had military indoctrination) an idealist would be a miracle; yet there are millions.

We shall fight discrimination and injustice until in the most remote corner of the earth "a man's a man for a' that,"—but compare the present racial situation with even a dozen years ago, not to mention a century ago!

The Lord Hath Need of You

October 18, Laymen's Day. Mark 11:1-7.

Text: "*'The Lord has need of it. . . .'*"

Suggested Hymns: No. 465, "Where cross the crowded ways of life"; No. 287, "A charge to keep I have"; No. 454, "The voice of God is calling."

Jesus always spoke with finality, as on this occasion. He did not argue, nor even explain. He sent his disciples for the colt with the single mandate, "*The Lord has need of it.*" It may remind us of our childhood, when father would answer our whining "Why?" with the simple but direct, and also sufficient, "Because I said so."

Consider adapting this pattern to a church's life. Solicitors at the time of the every member financial canvass go to a home. They knock on the door and say, "We want your money." The church member asks, "Why?" They say to him, "The Lord has need of it." Why not? They are soliciting for the Lord, as those disciples were when they went to get the colt.

Or consider the reorganization of a church's life. The minister calls up a layman and says, "Mr. Smith, this is your pastor. I have a job for you. It's a hard one, a difficult one. It will require a deal of your time and energy, and I want you to take it." The man answers, "But I am a very busy man." The minister replies, "None of that. The Lord has need of you!"

Perhaps this would not be too absurd. In all human beings there are two opposite facets to which we may appeal. People are acquisitive beings and we can appeal to their wants and needs. As a Christian church we have an immense contribution to offer and it is valid for us to approach people on that basis.

But human nature has a sacrificial side, too. The people of England voted for socialism largely because each voter thought he could get more that way. Yet Prime Minister Churchill drew the supreme response from his people by promising them only blood, sweat, and tears. The people who voted for free everything were the same folks who responded to that sacrificial appeal in a way that has been an inspiration in history.

Not only are there two kinds of people, those who help Christ bear his cross and those who make it necessary for a cross to be borne, but both natures are potential in every individual.

The Lord has very peculiar and special need these days of young people, of fathers and mothers, of stable homes, of labor, of the man of affairs, of womanhood.

ALL FOR IMMORTALITY

EDITOR: Not often am I moved to write to the editor of one of the publications that crosses my desk, but this time I am. It is about the article on "Resurrection or Immortality" [May, p. 13] by Brother Wilder. It seems to me the one sentence that should be used in interpreting Brother Wilder's article is "Yet, my common sense can see no useful purpose for such an arrangement concerning a general resurrection. . ." He says we are all confused, and "lump into one basket the terms 'resurrection,' 'immortality,' and 'eternal life.'" He seems to dislike especially the word "immortality." And his "common sense" gives it only a pagan meaning. I challenge that concept.

When Jesus said, "I give unto them eternal life," it seems to me the thing we are talking about is synonymous with what the dictionary is talking about when it defines immortality. Very frankly, there are several things about the resurrection that I am unable to understand. This does not prevent my quoting or reciting the creed. It seems to me Brother Wilder makes altogether too much of the distinction between the words "resurrection," "immortality," and "eternal life." A very wise man has said, "We do not believe in immortality because we can prove it, but we are forever trying to prove it because we believe in it so much."

Immortality is a good word. I am all for it. I am not concerned about the discriminations between the three, and I believe that Brother Wilder is a bit over concerned about any harm to the thinking of either the clergy or the laity regarding the use of these words. To me they are grand words. Each showing a bit of difference about the great subject of our hereafter, but not in the least discrediting. My common sense tells me they are great, Christian words.

OLIN M. GRAHAM, *First Methodist Church, Vancouver, Wash.*

ETERNAL LIFE

EDITOR: We believe in eternal life! And recently we have reaffirmed our faith in this tremendously important truth. But eternal life is not the same as everlasting life or immortality. These latter are expressive of survival after death, and usually are thought of as being true of all men. But we believe in eternal life of which Jesus had the words. What are the words of it?

1. There is the word that eternal life is an *achievement,* not a right. Jesus spent much time of his ministry while on earth speaking of the necessity of seeking eternal life. Evidently it is something that comes by looking for it. It is the result of a quest and not a natural right that comes to all. And it only comes to the ones who have a relationship with God through Jesus Christ.

For eternal life is based upon the achievement of Christ and through him to us. "I am the life"; "believe on me"; these are the avenues along which one walks to eternal life. Eternal life is a Christian concept; immortality a philosophical (not specifically Christian) one.

2. There is the word that eternal life is *depth* and not length of life. Or, to put it another way, it is qualitative and not quantitative. Again in turning to the ministry of Jesus, one notices that he equates eternal life with a kind of life and not with how long it was to be. And this has to be true, for eternal life is an achievement based upon Him and his abundant life. . . .

This kind of life which is called eternal life is the life of fellowship with God and with our fellow men; a sharing with the world of this depth-life; it is joy and peace and love and faith and righteousness and truth. This is eternal life—imperishable and indestructible.

3. There is the word that eternal life begins *here and now,* and not there and then. This kind of life must begin here as we live out our days on the earth. The Christian belief is that death is an enemy that has been conquered and will one day be destroyed. Therefore eternal life can hardly be inaugurated by a doomed enemy. Jesus and the later writers of the New Testament are clear on this. It is a present achievement coming from the new depth-life that is lived. . . .

4. There is the word that eternal life is *progressive* and not static. We are speaking of "life"! Life that is vital and vibrant and aglow. Eternal life becomes to the Christian the achieved life through Jesus Christ based upon the quality of it that begins here and now and progresses forever. . . . Eternal life must become to the Christian more than a vague hope of survival after death. It must become to us the wholeness and the holiness of life itself. . . .

ALBERT J. WAGNER, *Wallace, Neb.*

CHURCH MUST NOT WAIT

EDITOR: I want to thank you warmly for the editorial in your May issue, "The Truth Will Make You Free."

It was timely, courageous, and well balanced. Liberty will not continue in this country unless many people are willing to defend it in the same forthright manner.

I was impressed by your warning that men seeking to gain control of a social order usually attack the church last. This is true enough, but if the American church is wise it will not wait to resist until its time comes.

D. F. FLEMING, *Vanderbilt University, Nashville, Tenn.*

NEEDED ATTENTION

EDITOR: May I commend your editorial in this current copy [May] of THE PASTOR? You have said a great many things and expressed some viewpoints which need to be called to our attention. I feel that whenever our pulpits are shackled by fear of public opinion or are muted by the dead weight of ancestral habits, we are faced by a genuine danger; but where there is liberty, license cannot be used for liberty. If we are to have freedom, a discipline of tongue and brain and spirit must undergird such liberty. . . .

J. J. STOWE, JR., *First Methodist Church, Lawton, Okla.*

GO TO IT

EDITOR: Congratulations, your May editorial. From where I sit it looks like you have things straight. Go to it. Amen.

JOHN K. FINGER, *Saugerties, N. Y.*

NO CARD SIGNING

EDITOR: I feel that C. Stanley Lowell in his article "Spiritual Life Mission—No!" [May, p. 4] has put his finger on a weak spot in our evangelistic methods.

Often times we hear the cry "America Needs to 'Repent'." There is very little if any evidence of repentance, restitution, conversion, or faith in most card signing.

If people are going to remain in their sins, if there is to be no change of heart, then the method of increasing membership by card signing is tragic indeed.

I still believe that the Gospel has power to bring forth fruits meet for repentance, and repentance is needed.

LAWRENCE F. GREEN, *Methodist Church, Lowell, Wis.*

LET "DISSENTERS" BE HEARD

EDITOR: As a Methodist student in Vanderbilt's School of Religion, I should like to congratulate you for your courage in printing . . . "Spiritual Life Mission—No!"

This is certainly a controversial article and one that no doubt will bring forth much criticism from those who would stifle our church press by presenting only biased and prejudiced material.

As I see the issue, it's not so important . . . whether one agrees with Lowell or not. The significant aspect of the article is that a "dissenter" has been given an opportunity to voice his objections to a great church program through the columns of a most notable publication that is, "dedicated to the minister's workshop." . . .

WILLIAM P. BAILEY, JR., *Nashville, Tenn.*

ONE GOOD RESULT

EDITOR: Let me thank you for publishing Stanley Lowell's very frank appraisal. . . . It says loudly and clearly what the leaders of [my] church, which participated in the Washington Spiritual Life Mission, have been trying to say for five months.

The mechanical approach which Mr. Lowell deplores was bad enough. But equally annoying is the "great success" propaganda which has followed the "mission."

At the outset, the pastors and churches were informed that the Washington Spiritual Life Mission was an experiment. We consented to be experimented upon. When some of us at the end of the mission were reporting that we felt that it was considerably less than a success, the Board of Evangelism promised us that each pastor and each church would be permitted to make an evaluation report on the mission. But we were never given that opportunity.

Instead we have received several general pieces of advertising from the Board of Evangelism heralding the "great victory" that took place in Washington. The decision that the Washington mission was a "success" was just as glib as the Mission was shallow.

The Commission on Membership and Evangelism of Bethany Church had this to say in evaluating the mission: "We feel that the Spiritual Life Mission did a great deal of harm; the only good that is likely to come from it is that other churches may profit by the mistakes that were made in this mission."

R. F. WRENN, *Bethany Methodist Church, Purcellville, Va.*

DIFFERENT IMPRESSION

EDITOR: I have just read the article by C. Stanley Lowell . . . I am amazed and very much disappointed. I had a part in the same mission and failed to get the same impressions he did.

His article seems to me to be from one who went into the mission with the wrong attitude, went through the mission determined not to like it, and because of these things wrote an article that was not Christian in attitude. In fact as I read the article I had a feeling that he did not co-operate at all. . . .

I assisted in a church where the pastor co-operated in every way, and God richly blessed the church and those who took part. The emphasis was not "salvation by works," but rather works as an expression of thankfulness to God for his love and care. I am for the Spiritual Life Mission.

HAROLD W. WAGAR, *Vincent Methodist Church, Minot, N. Dak.*

A STRONG PROTEST

EDITOR: The more I read your magazine the less I like it. . . . I want to register the strongest possible protest to what seems to me to be the editorial point of view.

The negative point of view seems to me to be very well illustrated by the article "Spiritual Life Mission—No!" Of course I know that this is a signed article and does not necessarily represent the views of the editor, but there is too much of this kind of stuff for it to be accidental.

After reading this article, I felt that it could be paraphrased: "Christianity —No: It is too institutional, we must have the pure, spiritual religion *of* Jesus."

I believe in Jesus Christ as Lord and Savior and in the institutions of Christianity. Constructive criticism is very important to the health of the Christian Church, but much of what I read in THE PASTOR seems to be anything but constructive.

I find it difficult to get over that fact that an official Methodist publication printed a series of articles such as those by Virgil Kraft. I suppose one reason I feel so strongly about this matter is that I once held theological views very similar to those expressed in these articles. It seems to me now that such views border on heresy. Certainly they are contrary to the genius of Methodism. While I believe that the right of freedom of thought and speech should be upheld, I find it difficult to understand how a magazine which is supposed to be Methodist could seem to promote such ideas. . . .

GEORGE E. CLARY, JR., *Warner Robins, Ga.*

"GREAT" CAMPAIGN ERA

EDITOR: . . . While Lowell writes specifically of the recent Spiritual Life Mission in Washington, D. C., he nevertheless touches upon a condition which is infecting Methodism generally.

The way of the "great" campaign, heavily influenced by the smooth advertising techniques of the Bruce Bartons, sugared by the secular theology of the Norman Vincent Peales and promoted by reams and reams of litho-multimimeo-graphology, has robbed Methodism of her concentration upon the work of the Holy Spirit. . . .

Methodism was born out of changed lives, not statistics. And now we must be born again. Let us have an episcopacy which visits its churches (without a fee) and brings to the people an apparent concern for their souls from a connectional church which most folks never experience because they never see a bishop. Let us have a ministry of devoted, prayerful men who are obviously Christ's men, not just dandy good fellows.

And let's have THE PASTOR continuing as the best sounding board in Methodism for these cries from the grass roots which are becoming more and more articulate in men like Lowell.

HARRY W. CAMPBELL, *Culver Methodist Church, Culver, Ind.*

HOW LONG SATISFIED?

EDITOR: I consider it a privilege to add my support to the article by C. Stanley Lowell . . . with a hearty Amen!

How long will we be satisfied with statistical reports that reveal organizational activity but give no indication of spiritual vitality?

Congratulations to THE PASTOR for giving us this article.

FRED C. STINER, *Faxon-Kenmar Methodist Church, Williamsport, Pa.*

New Board Is Organized

A. Dudley Ward of New York is the unanimous choice of new Board of Social and Economic Relations for executive secretary. He will begin work in September at the board's offices which will then be established at 740 Rush Street, Chicago. Pending formal opening of these offices, any communications may be addressed to him at Room 41, 297 Fourth Ave., New York 11, N. Y.

The newly-elected executive secretary comes to his new post with a unique combination of technical training and practical experience in the field of social and economic relations. His background includes several years of training and work as a public accountant, officer and director of a business firm, pastor, teacher, and lecturer in universities, and staff member of the National Council of Churches.

In 1949 Mr. Ward was invited to join the staff of the Federal Council of Churches (now the National Council) to undertake direction of the first major Protestant study in the areas of ethical, economic, and social issues under a $100,000 grant from the Rockefeller Foundation. As director of studies in the National Council of Churches' department of social and economic life, he has co-ordinated the activities of thirty outstanding scholars, a great number of laymen with a variety of backgrounds, and a team of technical research experts. Results of this extensive research project are being published by Harper & Brothers in a series of six volumes on "The Ethics and Economics of Society." Mr. Ward is co-author of the volume, *The American Economy and the Lives of People.*

He has also served as pastor of the rapidly growing new church which he organized three years ago in Merrick, N. Y. Born in Toronto, Canada, Aug. 9, 1914, he was raised an Anglican and continued in this church until his family joined the Baptist Church. After moving to the States in 1942, he and his wife joined the Ebenezer Methodist Church in Easton, Maryland.

"One of the important considerations in our switch to Methodism," the new executive declares, "was its concern for social problems."

In his maiden speech before the board, the new executive said that "the significant tradition in Methodism in the area of social concern, action, and service must be carried forward . . . the church is looking to this board for guidance."

"This board is going to require adroit leadership and a dynamic program if it is to fulfil its function in the Christian enterprise," he declared. "We start with a distinct advantage. We have our Social Creed which is respected in our church. Upon it we can develop our philosophy and program."

The statement adopted by the Board of Social and Economic Relations on May 6, 1953, follows:

"The board members heartily approve the proposals of the Rev. A. Dudley Ward, executive secretary, that Methodism constantly relate Christianity to social and economic problems on the basis of a four-fold program of study, education, co-ordination, and action:

"(1) We emphasize the necessity of basing our statements and program on a solid basis of fact and figure.

"(2) We accept a responsibility to pass on to Methodists full information concerning the subjects we study, the recommendations we make, and the actions we take.

"(3) We will strive to co-ordinate our work with all other agencies of our church, other denominations, as well as the National Council of Churches and the World Council of Churches.

"(4) We plan a dynamic program of action through conference and local church activities with respect to such matters as freedom and responsibility in our democratic society, labor-management relations, and the removal of racial tensions.

"Our board has received an official mandate to serve The Methodist Church in these vital areas of life. The success of our program depends largely upon the organization and activities of boards of social and economic relations in each local church and district and annual conference."

MISSIONARY EDUCATION

Because leaders of children in the church school continue to ask questions about additional sessions, Miss E. Mae Young, of the staff of the Joint Department of Missionary Education, has prepared a leaflet answering these questions.

Order *Additional Sessions . . . What? When?* (No. 196-B) from the Service Department, P. O. Box 871, Nashville, Tennessee.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

July 6-24—School for Town and Country ministers, Westminster Theological Seminary, Westminster, Md., John Baxter Howes, director.

July 6-10—Arkansas Pastors' school, Hendrix College, Conway, Ark.

July 6-10—Texas Pastors' school, Southwestern University, Georgetown, Texas.

July 6-10—Michigamme Pastors' school, Lake Michigamme, Mich.

July 8-10—Annual meeting of Board of Lay Activities, Congress Hotel, Chicago, Ill.

July 13-Aug. 1—Institute on Ecumenical Leadership, Boston University School of Theology.

July 13-Aug. 1—Seminar in Religious Perspectives for College Teaching, The Danforth Foundation, Boston University School of Theology.

July 13-Aug. 13—Second Term Supply Pastors' School (South Central Jurisdiction), Southern Methodist University, Dallas, Tex.

July 14-29—Town and Country institute, Emory University.

July 14-29—Town and Country institute, Gammon Theological Seminary, Atlanta, Ga.

July 20-31—South Central Jurisdiction Leadership School, Mt. Sequoyah, Fayetteville, Ark.

July 26-31—Central Pennsylvania Pastors' school, Lycoming College, Williamsport, Pa.

July 27-31—Kentucky Conference Pastors' school, Union College, Barbourville, Ky.

July 27-31—Portland Area Pastors' school, College of Puget Sound, Tacoma, Wash.

July 27-31—Dakota Pastors' school, Lake Poinsett, Arlington, S. D.

Aug. 3-7—Southeastern Jurisdiction District Superintendents' and Pastors' Conference, Lake Junaluska, N. C.

Aug. 3-10—Youth Conference (South Central Jurisdiction), Mt. Sequoyah, Fayetteville, Ark.

Aug. 3-21—School for Accepted Supply Pastors of the New England and New York Annual Conferences, Boston University School of Theology.

Aug. 12-21—South Central Jurisdiction MYF Workshop, Mt. Sequoyah, Fayetteville, Ark.

Aug. 16-23—Southeastern Jurisdiction Ministers' Week, Lake Junaluska, N. C.

Aug. 18-21—Southeastern Jurisdiction Town and Country Conference, Lake Junaluska, N. C.

Aug. 23-31—Annual meeting of National Conference of Methodist Youth, National College, Kansas City, Mo.

Aug. 30—Festival of Christ the King.

Sept. 6—Labor Sunday.

From *Heritage and Destiny*

NEW MISSION STUDY

HERITAGE AND DESTINY, *by Gerald Kennedy. Board of Missions, 150 Fifth Avenue, New York, N. Y., 125 pp., 50 cents.*

This informative and stimulating book by Bishop Kennedy was prepared as a contribution of the Board of Missions to the world-wide evangelistic program. The volume is commemorative of the 250th Anniversary of John Wesley's birth.

In six colorful chapters, the author points out the dynamic factors of Christian faith, with special reference to Methodism. This is the annual mission Study Book for 1953-1954.

Methodists, Bishop Kennedy says, must receive their heritage but not be bound by a static notion of tradition. They are bound together not by an international church heirarchy but by world-wide fellowship.

We must be as sure of our faith as our missionaries are. "If it were possible for every Methodist layman and every Methodist preacher to visit a mission field, I am convinced," declares the author, "that nothing could prevent Methodism from going on such a crusade as has never yet been seen." What we often fail to realize is that there is a mission field right in the community of every one of us.

Men who know Jesus as Lord cannot sit side by side with vice, crime, ignorance, and disease. They must either change such conditions or be changed by them. This suggestive book is a call for Methodists to know their beliefs and follow them out through action in the name of Christ.

LAKE JUNALUSKA SUMMER PROGRAM

The 1953 summer program at Lake Junaluska, N. C., the Methodist Church's southeastern assembly grounds, opened June 1 and will continue through September 4.

Elmer T. Clark, program chairman, said the summer agenda will feature fourteen weeks of South-wide conferences, training schools, Christian education seminars, music concerts, Bible classes, preaching by eminent evangelists and numerous special events.

This year marks the fortieth anniversary of the Lake Junaluska assembly, founded by laymen in 1913 as the southern center of Methodist summer programs. Churches of nine states support the assembly.

A special event this year, Dr. Clark said, will be the July 2-4, commemoration of the 250th anniversary of the birth of John Wesley, founder of Methodism.

The third annual Candler Camp Meeting, sponsored by the Methodist General Board of Evangelism, is scheduled for July 5-12. Guest evangelists will be Albert P. Shirkey, Washington, D. C.; Howard P. Powell, Raleigh, N. C., and G. Ernest Thomas, Nashville, Tenn.

Other program highlights include:

July 14-16, World Order Crusade; July 16-19, Young Adults' Sunday School Workshop; July 16-22, Southeastern Missionary Conference; July 22-29, Youth Workshop; July 23-26, Annual Laymen's Conference; July 28-August 2, Music Week; July 30-August 2, Convocation of Religious-Education Directors.

August 3-7, Southeastern Conference of District Superintendents and Pastors; August 3-14, Southeastern Church Leadership School; August 15, Queen Junaluska Coronation; August 16-23, Ministers' Week; August 16-21, Institute for Children's Homes Officials; August 18-21, Town and Country Conference; August 25-30, Family Life Conference; September 2-4, Methodist World Service Council.

LEADERSHIP TEXTS

The Editorial Division of the Board of Education is announcing a number of new leadership texts for use in the local church program of Christian education. One is a new, thoroughly revised edition of *What Is Teaching?* (75 cents) by Frances C. McLester which has proved to be one of the most popular training texts ever published.

Edith Lovell Thomas, well-known writer in the field of church music, is the author of a new volume called *Music in Christian Education* (cloth, $2). Another new volume, issued as a co-operative publication with other denominations, is called *Guiding Workers in Christian Education.* It is written by Frank M. McKibben of Garrett Biblical Institute (cloth, $1.75).

A new camping unit by Carrie Lou Goddard is entitled *Learning To Live With Others* (Pupil's book, $1.20; teacher's book, $1.60).

For use in weekday schools, there has been issued a unit called *A Study of the Gospels* by Alleen Moon, former staff member of the General Board of Education. The teacher's book of 124 pages is priced at $1.75, and the pupil's book of 64 pages at 65 cents.

CHURCH SCHOOL NEEDS

The professors of religious education in the ten Methodist seminaries will tell "What the Church School Needs Most" in a series of articles to be carried in *The Church School* beginning in July, 1953.

First writer in the series is Robert R. Powell of Westminster Seminary, and he is followed by Paul Maves of Drew, James Seehorn Seneker of Perkins, Frank M. McKibben of Garrett, Howard M. Ham of Iliff, Henry M. Johnson of Emory, Paul B. Irwin of Southern California, Roger Guptill of Gammon, W. Arthur Kale of Duke, and Donald M. Maynard of Boston.

The series is expected to be a significant contribution to contemporary thinking along the line of practical needs of the church school.

AN INTERPRETATION OF "APPROVED CURRICULUM"

There seems to be need to interpret the meaning of question 29, "Are all lesson materials used approved by The Methodist Church?" We consider that this reference is primarily to the basic resources for weekly sessions of church school groups, meeting on Sunday morning, Sunday evening, or on weekdays, plus special materials for vacation school, weekday, camping, and leadership education.

It does not refer to the occasional use of electives or of miscellaneous supplies, Bibles, etc., that are published by groups outside The Methodist Church.

It includes, specifically, the series of publications of the General Board of Education known as Closely Graded Courses, Group Graded Courses, Small Church materials, and in addition a selected list of supplementary resources approved by the Methodist Curriculum Committee (copies available free from the Editorial Division, 810 Broadway, Nashville, Tenn.).

The Fountain

OUR BISHOPS SPEAK

The Christian Church in this critical era stands out as a conspicuous champion of human rights and dignities.

Its moral idealism and spiritual insights constitute the most formidable of all opposition to atheistic communism and to any other movement that threatens to enslave the human spirit.

Every attempt to undermine confidence in the Church and its responsible leadership does injury to the cause of freedom and gives comfort to the enemy.

We are dismayed and genuinely concerned that in a period when its witness is so sorely needed the Church has been persistently and falsely accused in many quarters and her world-wide leadership thereby jeopardized.

In recent weeks, one of our esteemed colleagues has been subjected to accusations that were untrue by methods that were manifestly unjust. Bishop Oxnam needs no defense at our hands. These recent accusations and insinuations have been answered in detail by him through the press and over the radio and television, and his statements, clearly and forthrightly made, are convincing to all unbiased and fair-minded men.

This incident is indicative of a trend in our American life that threatens the security of our institutions and causes us to fear for the future of our long established liberties. While we are aware that there are elements in our national life that loudly call for investigation, it is our judgment that in our zeal to uncover subversive elements, the innocent have sometimes been made to suffer and the liberties which we seek to preserve have been imperiled.

We have no word of defense for an individual who, in the present crisis, insists on concealing his Communist affiliations or foreign alliances. We heartily commend efforts being made by legally constituted authority to apprehend the disloyal and bring them to account, but we express our fervent hope that the agencies thus employed will so revise their procedures that no person will be condemned by hearsay, and that every person will have full opportunity to refute all accusations in the face of his accusers; and it is our conviction that no official should abuse the privilege of Congressional immunity to attack an individual, and that unverified material in an agency's files should not be released to the public as though it were proven fact. These guarantees are the least that fair play and the inherent rights of the individual require.

—The Council of Bishops of The Methodist Church
(Omaha, Neb., April 30, 1953)

STOPPED TOO SOON

There was once a man staying at an hotel, and in the bedroom above the one he had, there was sleeping a boy. One night this man heard a bump in the bedroom above, so next day he told the boy he had heard the bang, and asked him: "Did you fall out of bed last night?" The boy said he did. "How did that happen?" said the man. "Oh," said the boy, "I think I stopped where I got in." In the Christian life if you stop where you get in, you tumble off. . . .

—J. Baines Atkinson, in *The Beauty of Holiness*
(Philosophical Library)

A TIME TO WITNESS

Karl Barth said that when he was preaching during the First World War, the sound of the big guns in the distance seemed to be making satirical remarks about his sermon. There are too many things today making satirical remarks about an easy-going, far-away religion. But there is a crying out and a seeking for the kind of faith that has illuminated a man's own heart and taken root in his own life. Once again it is a day for those who have known the experience to proclaim it. . . .

—Gerald Kennedy, in *Heritage and Destiny*
(Methodist Board of Missions)

WRONG WAY TO RIGHT WAY

Paul is one of those people whose lives have been rent in two by a single event. We speak of his conversion; but in doing so we must not let ourselves be influenced by erroneous ideas connected with the word. Unlike one who kneels at the penitent-form of the Salvation Army, Paul was not "converted" from a life of sin to a life of righteousness; one might rather say that he turned from a religion of righteousness to a religion of the sinner. Nor was he "converted" from a false god to the one true God, but from a wrong way of honouring God to the right way—namely from the persecution of Christians in the name of God to the service of Christ in honour of the same God.

—Martin Dibelius and Werner Georg Kummel, in *Paul*
(Westminster Press)

TRUSTWORTHY

Religious faith is a proposal of a way for an individual to cope with a profound moral problem. It affirms that there is a reality to which he may turn which can help him as no other reality can. It affirms that there is a reality transcendent of human life which may be known; and when known will inform his life with a trustworthy norm. . . .

—Ben Kimpel, in *Faith and Moral Authority*
(Philosophical Library)

STRANGE, SQUALID THINGS

Certainly in our day, when we turned our souls inside out and made churches for them, we built some very strange and squalid things—auditoriums, lyceums, gymnasiums, but not the kind of places where the soul of man could appropriately kneel or meet the wonder of the everlasting God, or see the beauty of His holiness reflected in the thing dedicated to His use.

—Samuel H. Miller, in *The Life of the Church*
(Harper & Brothers)

NOT SO FAST

One hour after Trygve Lie arrived in the United States as Secretary-General of the United Nations, in March 1946, the Ambassador of Iran handed him the complaint of his country against the presence of Soviet troops in its territory. From that moment the United Nations has lived in constant crisis—Iran, Greece, Indonesia, atomic energy, Palestine, Berlin, Korea, China. In every crisis there were plenty of voices to say: either you settle this one quickly or the Organization is dead. It is still alive and still in the midst of crisis.

—A. H. Feller, in *United Nations and World Community*
(Little, Brown, and Co.)

DOCTORS ALL

"Those whom Christ denounced most fiercely were not publicans or harlots, but scribes and pharisees. In fact, he was very tender with the unrespectable sinners, but he was fiercely denunciatory of the conventional upholders of pious respectability. He went so far as to say, 'Call no man Father, for one is your Father.' How those who claim to be Christians and use the term 'Father' as a religious appellation get around this is a continuing mystery. But Christ also said, 'Be not called Rabbi, Rabbi.' This does not disturb us until we realize that probably the best modern translation of Rabbi is 'Doctor' or 'Reverend.' When we see how thousands of clergymen are called doctor, irrespective of degrees, we understand a little of what Jesus must have meant when he intimated that it would be very easy to call him 'Lord, Lord' and yet not do the things that he said. Why is it that religious gatherings are often marked by a greater punctiliousness about the use of honorific titles than are those of people who make no claim to be Christian at all?"

—Elton Trueblood, in *Signs of Hope.* (Harper & Brothers); Selected by J. Josephine Leamer, Nashville, Tenn.

LET US BE TOLERANT

Conform yourself to those modes of worship which you approve; yet love as brethren those who cannot conform. Lay so much stress on opinions, that all your own, if it be possible, may agree with truth and reason; but have a care of anger, dislike, or contempt toward those whose opinions differ from yours.

—John Wesley, *Works* (1831); selected by Virgil Kraft, Chicago, Ill.

DEMONSTRATORS NEEDED

NOTHING THAT is true will ever surprise God when men discover it, for God gave it its true-ness. He made room in his scheme of things for everything that is verifiable. We do not need defenders of the faith nearly so badly as we need demonstrators.

—Roy L. Smith, in *New Light from Old Lamps* (Abingdon-Cokesbury Press)

PERSUADED

The earliest group of Christians was composed of men and women who were good Jews in every respect except one. They kept the *Torah,* and they went to the temple for worship. But they believed that the Messiah, expected by all good Jews, had actually come in Jesus of Nazareth. . . .

—John A. Hutchison and James A. Martin, Jr., in *Ways of Faith* (Ronald Press Co.)

DEATH REVEALED ROYALTY

One day in the city of Lucerne a tragic accident took place. An automobile leaped the curb, struck a tree, and fell into the lake. A young woman was killed. It was a sudden, shocking tragedy, and sympathy was everywhere expressed. Later, when it became known that the young woman was the queen of Belgium, a wave of emotion passed over the city. She had been traveling incognito and only her death disclosed her rank. The tragedy of her death revealed her royalty. It was something like this that happened in the life of Jesus. He died upon the cross, forsaken even by his friends. When the cross was lifted on Calvary there was not one Christian in the whole world. Then came the miracle of the resurrection and suddenly his own people awoke to the significance of who he was. In the mighty power of that great demonstration Jesus of Nazareth was indicated as the Son of God. The fact of the resurrection declared him to be more than the son of David according to the flesh. It declared him to be the Son of God, and it installed him, invested him, in power—even Jesus Christ our Lord—and for that reason we, and millions of Christians, have gathered to worship him . . .

—Hugh Thomson Kerr, in *Design for Christian Living;* ed. by D. C. Kerr (Westminster Press)

FOR BEGGARS

"We are all beggars," said the dying Luther. The Gospel is not for the proud and the self-sufficient, but for those who, owning their sinfulness and insufficiency, cast themselves on the mercy of God in Christ.

—A. M. Hunter, in *Design for Life* (Alec R. Allenson, Inc.)

NO WOBBLING

The future for the church in China depends on the Christians there having a vital Christian faith. For Communism is dogmatic and intolerant. It knows what it believes and preaches it with conviction. Any Christian who is on the fence or is wobbling in his belief will be pushed off and will probably fall into the snare of the Communists. Some of my Chinese friends who were quite emphatic in their denial of the messianic claims of Jesus are now enrolled in the ranks of a messianic Communism. In this situation the Christian liberal has no chance of survival unless he has a faith that is fed by the fires of a flaming mysticism. The dogmatic Fundamentalist and conservative has an easier time of it. He knows where he stands. He believes that Christ will return and that his one job is to proclaim Christ until he comes again. He has a dogmatism to set against the dogmatic claims of Communism. He will not win any convinced Communist, but neither will he surrender the fort. He will live, and his number will grow. He will not let the light of the Gospel die in China. . . .

—F. Olin Stockwell, in *With God in Red China* (Harper & Brothers)

BLESSED SILENCE

Only when you can walk or ride or paddle a canoe or sit by the fire with a companion and be in most active fellowship with him without the need for conversation do you really know and trust each other. If the oven door is always open, the heat escapes. . . .

—Douglas V. Steere, in *The Religious Life* (Association Press)

UP OR DOWN?

If you have traveled in Death Valley you will recall the place known as Dante's View. There you can look down to the lowest spot in the United States, a depression in the earth two hundred feet below sea level called Bad Water. But from Dante's View you can also look up to the highest peak in the United States, Mount Whitney, rising to a height of 14,500 feet. One way leads to the lowest and the other way leads to the highest. The alternatives are clearly evident and from that point on any movement must be in one or the other direction. Life also brings us to such promontories, where the ways part and where the choice of direction in which we travel must be made. Such experiences are highly important because they set the course of life and determine the destination of life.

—Fred Pierce Corson, in *Pattern for Successful Living* (John C. Winston Co.)

SUCCESS

Being humble involves the willingness to be reckoned a failure in everyone's sight but God's.

—Roy M. Pearson, in *Here's A Faith for You* (Abingdon-Cokesbury Press)

Browsing Through Recent Fiction

A Review by GERALD KENNEDY

IF A MAN has something to say, a decent vocabulary, and a fair knowledge of grammatical rules, he can write a book that will be worth reading. But he cannot write a novel unless he is an artist, and that is the reason why there are so few good novels written. Artists in any field are few and far between, and if publishers waited for them only to write, they would not have enough to keep a fair-sized staff busy.

So, like Hollywood, they have to produce the second-rate, more than is good for them or for the readers. No great harm is done, I suppose, unless the shoddy stuff so degrades our tastes that we come to accept it as good.

These remarks are brought forth by my feeling that in the following books you have only two or three at most that can be called first-rate novels. But I take it that in this brief survey, one ought to comment not only on the best but the mediocre. Those who read this review should not think that I am recommending each book discussed. If it is possible, I should like to think that we have a fair sample each quarter of what the American public is being offered.

The Houses In Between

This is a fine novel written by an outstanding writer. Compared with much modern fiction, it is like a piece of solid oak furniture alongside some cheap veneered imitations with glossy finishes. This is the kind of book that is not written in a hurry, and it is not read in a hurry.

Howard Spring tells the story of a part of English life from Queen Victoria down to the present. He tells it through the eyes of an old woman who thinks back on the days of her girlhood. Through the people she knew, you catch a glimpse of England in its greatness and in its mediocrity. The novelist has cut a very wide slice of living through all these years, so that the reader becomes acquainted with the aristocracy and with the lower classes.

Methodists will be interested in his description of early Methodist lay preachers and the singing of early Methodist hymns. This is not the kind of book that one gets wildly excited about, but it is one you read through with real satisfaction and a quiet anticipation. After it is finished, you feel as if you have met some real people and have become better acquainted with a particular period of history. There is revealed the wonder and shame of human character.

The Plantation

Malcolm Cowley, in a recent article in *Harper's Magazine* (Apr. 1953), talks about the new fiction and describes it as being concerned about people as ends in themselves without touching any social implication or political significance. I am not sure that this would fit that description of the new fiction, but it is a book dealing with a family owning one of the old plantations in the South.

The plantation is really the hero as it controls and defines all the lives. The death of Mr. Ed, the last surviving member of the family to remain on the plantation, brings the other wanderers back home and makes them remember what happened in the past. In their memories we have the story of their lives, which is mostly tragedy. The plantation became a prison to them, but even when they finally broke away they could not escape its influence and its shadow.

This is a quiet, moving story, very well written. It has something of the nostalgia of the Old South but its realism saves it from a sentimentality. If you are in the mood of quiet sadness and wish to stay in it, *The Plantation* will help you. If by any chance you want to hear the sound of trumpets blowing, better save this for some other time.

The Galileans

This book has been on the best seller list and, without any exception that I know of, has had bad reviews. Apparently these two facts have no real relationship. It is the story of Mary of Magdala primarily, showing what happened to her finally when she came to Jesus. As a matter of fact, all the way through she is not too bad a person, merely misled and revengeful. The author is able to give you some spectacular scenes of big feasts, dancers, and seduction. Add this to the fact that it has a biblical theme, and you can understand why it has become a best seller.

The reviews I read prejudiced me against it but I discovered that it was better than I had thought it would be. The portrayal of Jesus and the disciples is often good. There is revealed some understanding of the problems involved in Jesus' death. It is by no means a great work of art, but it is nevertheless easy enough to read and shows enough skill to keep the experience from becoming painful. I have read better and I have also read worse. Mr. Slaughter does not belong at the head of the class but I should think he might find his place among the top 30 per cent. Well, by now you know what you are buying.

The Angry Angel

This is a story of a Hungarian family during the second World War. It is the work of a competent novelist and like *The Houses In Between* it tells the story of a people. The story moves through the experiences of an aristocratic family of tremendous wealth.

The head of the family has gone to America but he has left his brother-in-law in charge of the estates. What the war did to them and to their country is made plain enough. Then after it, there came the communists. Incidentally, from this book one has better appreciation of why a great number welcomes communism at the close of the war. They came as liberators and with a great promise of a new economic program. It was not until later that many of them became disillusioned, as

they saw the tyranny and the denial of all human dignity.

I had the strange feeling as I read this book that it was painted on a very large scene but that it did not have too much depth to it. The largest picture of the crucifixion in all the world is to be found in Forest Lawn Cemetery. I saw it some time ago and was tremendously impressed by the sheer size of it, without any question about the quality of the painting itself. I was impressed with the sweep of this book more than with any other of its features.

You will not feel that you have wasted your time after having read it, I think. Neither do I feel that you will say to yourself, "Thank goodness, I did not miss it."

Swords of Anjou

A professor of Romance Languages at Columbia University has written a novel about the Middle Ages. He has used the famous song of Roland as the background for it and each chapter has a quotation from that famous French poem. It is a story seen through the eyes of two young brothers who are in the army of Charlemagne and under the leadership of Roland, Charles the Great's famous general.

It is the story of the last famous battles in Spain before Charlemagne returned to France. After receiving the surrender of the Saracen commander, he was betrayed, and in a great battle at the pass, Roland was killed. A great deal of it is highly seasoned and in some places it sounds a little "corny." Of course one has to realize that these expressions had their beginnings back in the Middle Ages, and if you are going to recapture that period I suppose you have to use that language.

It still sounds very sentimental and unrealistic to this generation. When Roland, for example, refuses to sound his horn calling back the army, even though he knows that to refuse to do it will mean the death of all his men, one is hard put to think that such an act represents heroism. It sounds more like plain foolishness and stupidity. But this, as you can see, is the criticism of twentieth century practicality.

This book will while away a pleasant hour or so, and if you have never read anything about the Middle Ages and chivalry, perhaps this will be an easy way to learn something about it.

The Lost Trail of the Sahara

We move from the Middle Ages now to the French Foreign Legion atmosphere out on the Sahara Desert. A soldier is sent to find an Arab outlaw and a scientist goes along to find the lost trail of a lost civilization. After great adventures they succeed in both aims, and the scientifically-minded will be interested and perhaps thrilled when the scientist finds unmistakable signs that an ancient road went through that desert waste leading to a once great civilization.

The main value of the book is its very wonderful descriptions of desert storms and desert life. I read it with more anticipation than I have read some better books, because it does hold your interest and you wonder what is coming next. It seemed to have more realism than *Swords of Anjou*, for example. My guess is it will not be nearly as popular with as many people as the other book, however.

Books Reviewed

THE HOUSES IN BETWEEN, *by Howard Spring. Harper & Brothers, 550 pp., $3.95*

THE PLANTATION, *by Ovid Williams Pierce. Doubleday & Co., 217 pp., $3.*

THE GALILEANS, *by Frank Gill Slaughter. Doubleday & Co., 307 pp., $3.50*

THE ANGRY ANGEL, *by Lajos Zilahy. Prentice-Hall, 375 pp., $3.95*

SWORDS OF ANJOU, *by Mario Andrew Pei. John Day Co., 310 pp., $3.50*

THE LOST TRAIL OF THE SAHARA, *by Roger Frison-Roche (tr. from French by Paul Bowles). Prentice-Hall, 262 pp., $2.95*

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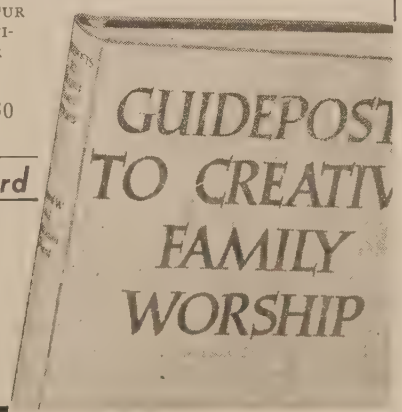

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REVIEWS

Open Secret

GOD'S ORDER: (*The Ephesian Letter and This Present Time*), *by John A. Mackay. Macmillan Co., 214 pp., $3.*

The subtitle of this book indicates its concern. It is not a verse by verse or chapter by chapter commentary; nor is it a theological treatise in the systematic sense. Rather, it moves back and forth between these two literary expressions.

The author is president of Princeton Theological Seminary and is well known for the provocative character of his thinking. Certainly this book will not detract from his reputation. It is as rhapsodic in its fervor as it is discerning in its analysis. The Ephesian letter gives the author an opportunity to speak to his own generation and he makes the most of it.

By *God's Order* is meant an order of life that exists actually in the Christian Church "which God has designed to be the true integrating center and pattern for human life and relations." Its unity is to be found in God's plan to unite all things in heaven and on earth in Christ.

By studying this open secret (mystery) we are able to find a meaning in life as well as to see God's solution for sin. For a world that has found unity in the sciences but has not yet achieved unity in human and divine relations, the author urges the Ephesian message as the solution.

Without feeling the need to argue the case, Dr. Mackay accepts the Pauline authorship for Ephesians (more attention to authorship would be appreciated by many, including those who accept the conclusions of Duncan and Goodspeed), and regards the writing as a culmination of Paul's thought even beyond the maturity of his argument in Romans. So convinced is he of Pauline authorship that he quotes widely from most of the Pauline epistles as he seeks to interpret Ephesian expressions.

The pages dealing with the work of Christ should be noted particularly. The exposition on the place of the *atonement* and of the *blood* in redemption is presented with vigor. God was not an onlooker and Christ was not a third party in the events at Calvary. Because of the union of God and Christ, "it was God himself who made the Atonement, substituting Himself for man."

As a background for our need of redemption, the author gives the impression that he thinks there is considerable to be said on behalf of the existence of the figure of the Devil, for example, "Whatever views a person may hold on this subject, he may as well face the fact that the question of his Satanic Majesty, the Devil, has been reopened in the thought of our time."

He inclines also to the view that the "principalities and powers" to which Paul refers may have at least a quasi-metaphysical existence, finding in some of the thought-forms of rationalism an expression of such powers to enchain the mind, "destroy the insight and weaken the witness of many followers of Jesus Christ."

Not every pastor who reads this book will feel impelled to accept its theology (there are an increasing number influenced by the European approach to theology who will accept it), but all will be convinced that it is a religiously moving document.

The reality of God's Order will impress them and dispel an inchoate sense of uncertainty and confusion that sometimes possesses the busy pastor these days. They will be reassured that in Christ there is a redemption that is actual rather than temporarily psychological, and convinced again that new life in Christ is rooted and grounded in the eternal purposes of God.—***Charles M. Laymon***

State and Social Groups

THE QUEST FOR COMMUNITY, *by Robert A. Nisbet. Oxford University Press, 301 pp., $5.*

The problem of democracy in our time is often posed as the problem of "man and the state." The author of this book denies that this is the central issue. He asserts that the real conflict in modern political history is not between the state and the individual, but between the state and the social groups that are intermediate between the state and the individual.

The main argument of the book is that the "dislocations of social structure and uprootings of status which lie behind the problem of community in our age" are the result of the "conflict between the central power of the political State and the whole set of functions and authorities contained in church, family, guild and local community."

Our age is characterized by moral estrangement and spiritual isolation. The words and symbols that dominate the present moral and intellectual scene reflect the state of affairs. The literature of various fields is often focused on such ideas as *breakdown, insecurity, decline,* and *instability.*

The author recognizes that various forces have produced the present social disorganization and consequential need for community, but he believes that the greatest single influence has been "the developing concentration of function and power of the sovereign political State."

This book must be appraised as a valuable contribution to the study of the ethic of freedom and order. Nisbet's distinctive contribution lies in his able elaboration of the idea that values must be nurtured in an associative order. The abstract and discrete individual of liberalism does not exist. The moral and psychological qualities that liberalism erroneously assumed were native to man were, as a matter of fact, qualities inherent in a set of institutions and groups.

If these ideals are to be realized, then, the communalisms that evoked and nurtured them must be re-established in function and authority. The state, which has increasingly taken over the authority and function of the smaller groups of society, cannot serve as an adequate associative order. It is only the "image of community."

We are therefore in need of a new democratic context. Freedom rests on diversification. The democratic political community today must set as its objective the harmonizing of the varied group allegiances. It must not sterilize them in the interest of a monistic political community. This the author calls the pluralistic conception of democracy.

There are certain points that if given further elaboration would add strength to the book.

1. The author uses the Middle Ages as the historic point of reference. This was the age of decentralization and the pre-eminence of the small social group. By implication, it was an age of personal, social, and moral health far beyond the point of historic warrant.

2. Insufficient stress is placed upon the role of industrial-technological civilization as a creator of the "masses" and thus an underminer of the small social centers of authority and allegiance.

3. Since industrial-technological civi-

lization has so effectively removed the ownership of the tools of production from families and guilds, some clear word ought to be given as to how these organizations can recover their former economic functions, and thus their significance in terms of political purposes. ***—George D. Kelsey***

REVIEWERS

A. Wallace Copper, pastor of Sellers Memorial Methodist Church, Upper Darby, Pa.
Clarence T. Craig, Dean and professor of New Testament, Drew Theological Seminary, Madison, N. J.
Arthur M. Crawford, pastor of First Methodist Church, Dunkirk, N. Y.
Francis T. Cunningham, pastor of Trinity Methodist Church, Sumter, S. C.
Sam Dodson, Jr., pastor of the Methodist Church, Pulaski, Tenn.
Robert E. Fitch, Dean and professor of Christian Ethics, Pacific School of Religion, Berkeley, Calif.
Frederick C. Grant, professor of Biblical Theology, Union Theological Seminary, New York, N. Y.
Albert Dale Hagler, Superintendent of the Sarasota (Fla.) District, The Methodist Church.
George Hedley, chaplain of Mills College, Oakland, Calif.
George D. Kelsey, associate professor of Christian Ethics, Drew Theological Seminary.
Gerald Kennedy, bishop of Los Angeles Area, The Methodist Church.
Richard Kroner, professor emeritus of Philosophy of Religion, Union Theological Seminary, New York, N. Y.
Charles M. Laymon, editor of Adult Publications, General Board of Education, The Methodist Church.
Edward Laird Mills, a Methodist minister living at Palo Alto, Calif.
Hoover Rupert, pastor of First Methodist Church, Jackson, Mich.
J. J. Stowe, Jr., pastor of First Methodist Church, Lawton, Okla.

Signposts

SERMONS ON THE PARABLES OF JESUS, *by Charles M. Crowe. Abingdon-Cokesbury Press, 186 pp., $2.50*

If the parables were originally spoken by Jesus to illustrate a truth, this preacher has gone a step further, and by making modern applications has used the parables themselves to shed further light upon the truth. The sermons are topical rather than expository with an emphasis upon life rather than upon doctrine. The unfailing method of the author is to begin with a human interest story or event to catch the attention; then to state briefly how the parable in question illustrates this story or event; then to state several truths (usually three) drawn from the parable.

Interest is further quickened by the sermon topics, which are always appealing questions. "What Can We Expect from Life?" is the topic of the sermon on the parable of the talents; "Is the World Getting Better or Worse?" is the topic on the parable of the new patch and the old garment; "Is Life Worth Living?" on the parable of the barren fig tree; and "Why Go to Church?" on the parable of the four soils.

These sermons give evidence of a call back to a wholesome type of individual responsibility and accountability to God. There are many "success" stories of individuals who assumed responsibility for what they were, or who faced their handicaps courageously. There is also a commendable evangelical emphasis. "Christianity is no mere human philosophy of life. It is no simple matter of human kindness and good will. It is system of social legislation and human well-being. It is no abstract idea of the nature of things. It includes all these, but its roots are deeper and more vital than them all. Christianity is the life of man rooted in the life of God. This relationship is set up in and through Jesus Christ as the revelation of God and the Saviour of men."

Sermons On the Parables of Jesus would not be labelled great preaching by one caught in the maelstrom of contemporary theological discussion, or by the modern man searching for an intellectual and philosophical basis for his faith, or by one seeking a program for social reform. But it will prove both interesting and helpful to those who are in the stream of the Christian faith and life and who want help and direction for steering their craft in the main channel.

This book is recommended to pastors by this reviewer—but for a dangerous reason! It is a veritable gold mine of illustrations and apt quotations. Charles M. Crowe, who has been pastor of the Wilmette (Ill.) Parish Methodist Church since 1946, has become best known through his Lenten devotional booklet, "The Sanctuary." Reading the present volume of sermons on the parables of Jesus, one will further conclude that he is a master of illustration, the human interest story, and the popular topical type of sermon.—***Francis T. Cunningham***

Curriculum Study

SUNDAY SCHOOL FIGHTS PREJUDICE, *by Mildred Moody Eakin and Frank Eakin. Macmillan Co., 168 pp., $2.75*

What is the modern Sunday school doing to combat racial and religious prejudice? Everyone has some answer to this question, but the authors of this book have come up with an objective answer through an exhaustive study of curriculum materials used in various denominational Christian education programs. The authors summarize their aim as: (1) "to present evidence of Sunday school is making to combat intergroup prejudice in the United States in the area of race, religion, and nationality, and (2) to make available to church-school leaders and others a wide range of experience-based ideas and materials for use in antiprejudice teaching." The materials studied are contemporary (through 1951) and totaled 84,000 pages.

This is a timely study and worthy of the attention of every person interested in Christian education. It includes attention to lesson materials and suggested activities, and by implication suggests many possible areas of exploration for today's teacher. Indeed, the by-product of the intrinsic value of the suggestions may well be the book's best feature. Without them, the book would reduce to a tedious report of research facts. With them, the book can be highly recommended to all pastors.

There is necessary repetition in various chapters and one finds himself skipping pages in the later chapters. This reviewer felt at times that the authors were bending over backwards to make their point. However, the total impact of the writing is to see the amount of antiprejudice teaching that filters into curriculum, as well as the subtle preservation of prejudice by un-

thinking inclusion of stereotyped statements and illustrations.

The suggestions for local school activities are well done. In summary they urge: "Let leaders make sure that prejudice is not fostered in their own sessions"; and, "let leaders be alert to make full use of jumping-off points for antiprejudice teaching which their materials provide." Techniques for achieving this purpose are found in abundance in this study, which every church school teacher should have the opportunity to read.—***Hoover Rupert***

Pattern for Churches

THE LOCAL CHURCH IN METHODISM, *by Costen J. Harrell. Abingdon-Cokesbury Press, 63 pp., 50 cents*

If it is important that leaders and officers in a local church have a clear understanding of how their work fits meaningfully into a larger pattern and how this pattern is related to the basic purpose of the Christian Church, then this book is indispensable reading for the minister and his co-workers.

This concise work of sixty-three pages is not just a digest or condensation of material in the 1952 Discipline; rather it is a successful effort by the author to create a compelling background where the church is interpreted as the body of Christ. Against this background is placed the pertinent material in the Discipline, and in every instance it is related to the central aim of the church.

Never before have I read with so much interest the mechanics of church organization. The material in this book is presented in such clear and attractive fashion that one finds himself carried along with the sense of purpose and significance that underlies every page. When I came to the closing sentence I felt inspired to dedicate my energies anew to the thrilling responsibility of leading the people in my church to the exciting work that challenges the followers of Christ today.

Those ministers who place a copy of this book within the hands of their leaders and interest them in reading the first few pages will find that the pull of the book itself will insure continued reading and that this reading will not only form the foundation but serve as an incentive for effective and intelligent service in the work of The Methodist Church in its mission in contemporary society.—***Sam Dodson, Jr.***

The Economic Order

RELIGION AND ECONOMIC RESPONSIBILITY, *by Walter Muelder. Charles Scribner's Sons, 264 pp., $3.50*

Religion and Economic Responsibility is the book many of us have been waiting for. First of all, because we knew that Walter Muelder had it incubating inside of himself. But, also, because we have been needing just such a book as this.

The main thing to be said about this volume is that it is the most *useful* single book in the field for all kinds of readers—for laymen, for pastors, for teachers of Christian ethics, and for skeptical but open-minded humanists who want to see if religion can really have anything significant to say about economic problems.

It deals with labor and with management as problems in Christian vocation. It discusses collective bargaining, property, and cartels, and has a remarkably compact chapter on the evolution of Russian theory and practice. There are surveys of Christian doctrine to give us an orientation in our analysis. There are innumerable case studies to make the issues concrete and contemporary. There is the outline of specific policies to govern action. And all this is carried out consistently within a framework of Christian principle.

Of course I could quibble about this or that. I do not agree that man is by nature more co-operative than competitive. I cannot accept the primacy of the political order over the economic order any more than I can accept the reverse. Nor do I think it right to see economic enterprise as purely instrumental. If body and soul are really united in one person, there must be *intrinsic* values in economics as much as in art, theology, parenthood, or any other human activity.

It is nevertheless a basic merit of this book that the author keeps so well to the Christian perspective. In spite of his personal record of the courageous championship of particular causes, there is no evidence here that he has allowed himself to get sucked into providing a religious apologetic for some secular scheme of values. The principles of personality, of community, and of ultimate accountability to the one God save him from any false partisanship toward a doctrinaire capitalism or socialism or communism, although he can still make discriminating judgments and distinctions.

On the other hand, his extraordinary grasp of a wide range of data from the social sciences protects him from pontificating about general principles without being able to tie them into specific situations.

Muelder's writing is clear and straightforward. And now and then there is a sharp aphorism, as in the opening lines of the first chapter: "For want of bread many a man will sell his freedom. For want of religion many a man will buy another's freedom with bread." Consequently I say with confidence: buy the book, read it, share it, discuss it, and act upon it.—***Robert E. Fitch***

Not Fellowship Alone

THE MISUNDERSTANDING OF THE CHURCH, *by Emil Brunner. Trans. by Harold Knight. Westminster Press, 132 pp. $2.50*

The author disclaims responsibility for the apparently unhappy title, whose ambiguity is "intrinsic" in the subject treated. He is convinced that Christians of all sorts have gone astray in trying to equate a particular church or the churches with the New Testament *ecclesia,* which is a fellowship of persons bound together in love and sharing a common faith in Christ. This is the precious kernel for which the churches have furnished a protective shell through the centuries.

To separate the church into visible and invisible sections is not a satisfactory way out of the dilemma. Some of the misunderstanding goes back to the New Testament which provides room for the variant views of Paul, John, and the pastoral epistles. Christian fellowship is allergic to institutionalism of which monarchial Romanism is the supreme, but by no means the only, example. If no church constitutes the *ecclesia,* then putting twenty churches together would not produce it either. All of this is set forth with impressive learning, appealing warmth of emotion and in easy, popular style.

Thus this book adds another voice to the chorus that today bids us depreciate doctrine and liturgy in the supposed interest of fellowship. Experience has shown that all three are vital elements of the Christian faith. The currently popular "cells" must fix standards of admission that necessarily involve questions of belief and practice. There is room both for the big church that mediates a little religion to a lot of people and for small groups of dedi-

cated saints who seek to pursue the path to perfection. The former constitutes a base of supplies for the latter.

This moving monograph will help to humanize contemporary ecclesiasticism and to give it a firmer grip on mundane realities. Brunner dwells in no ivory tower. His work at Zürich has enabled him to keep in close touch with developments in European theology, and lecture tours in Britain, the United States, and the Far East have contributed to his global outlook and inclusive sympathies.—***Edward Laird Mills***

Philosophy and Christian Faith

THE CHRISTIAN APPROACH TO CULTURE, *by Emile Cailliet. Abingdon-Cokesbury Press, 288 pp., $3.75*

The question of how Christianity is related (or should be related) to culture has stirred the consciousness and the conscience of Christian believers since the rise of Christianity. It has assumed a new significance in our own days, because of the growing hostility against religion and the Christian religion in particular, and also because of the growing uncertainty as to the durability and the prospect of Western civilization. This book joins the chorus of warning voices and makes proposals for the remedy of the evil.

It starts from a definition of the Christian point of view of culture that stresses the moral issues of the Christian faith. The author is fond of quoting Matthew Arnold's word: the subject of religion is conduct. The book throws light on the beginning of culture and pursues then the development of thought from the early Greeks up to Kant, and the post-Kantian period. Finally, it deals with the plight of our present situation and with the best means to counter it.

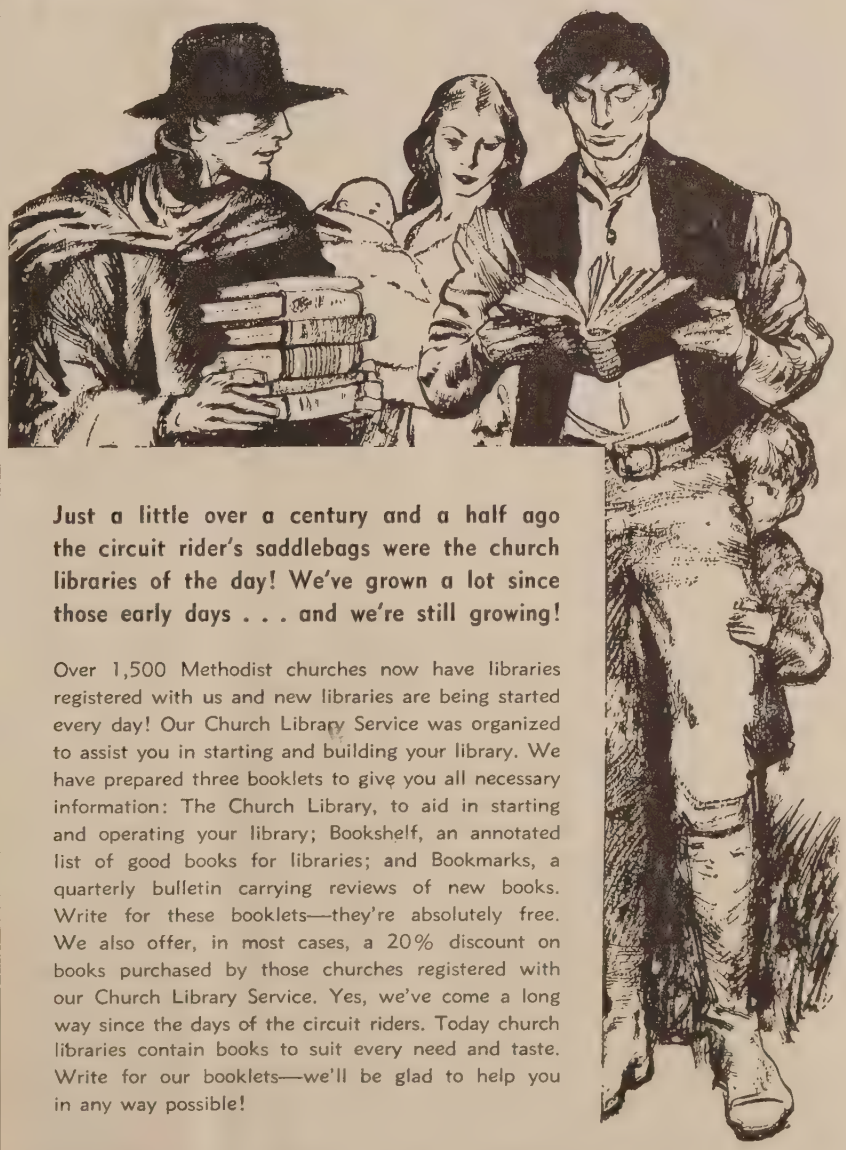
While I wholeheartedly agree with the general outlook and the intentions of the author, I must admit that I feel repulsed by the all too cavalier manner in which he carries through his thesis. I am afraid that the high goal at which he points cannot be reached by his method (or lack of method), and that the effect of his book might be less salubrious than he and every Christian believer would wish it to be.

From the outset it is not quite clear what is the real subject of the discussion. Is it a clarification of the manifold relations of the Christian faith and cultural life? If so, then the author does not contribute much to such a task as was undertaken recently by the instructive treatises of Richard Niebuhr or Emil Brunner.

The main bulk of the book does not engage in this task but instead it sketches the history of philosophy as seen through the eyes of the learned author and interprets its development along the lines of a philosophic position that, as he believes, would be a truly Christian position.

Strangely enough, he designates the chief trend of Greek thought as "ontological deviation," thereby implying that the whole development from Parmenides on should be understood as a deviation from the life of religion (that is, one great misspelling of man's religious needs and longings).

We've Come A Long Way...



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To say the least, it is highly one-sided to regard Plato only from such a point of view. Clement Alexandrinus, one of the most momentous thinkers amongst those who raised the question of the relation between Greek philosophy and the Christian faith, regarded Plato rather as a step towards the gospel and as one of the heralds of the Christian faith.

But the most surprising and most disappointing aspect of the book is its conclusion. Here we learn that the best overture to a Christian philosophy is—not, as one would have expected from the Pascal scholar, a kind of "logic of the heart"—but the theological speculation of Whitehead and his pupils, propagating a dynamic understanding of the living God instead of the static ontology as introduced by Parmenides and Plato.

This review cannot enter a thorough critique of this proposal. Suffice it to say that Whitehead, from the Christian viewpoint, is not much more interesting than Leibniz, whose biological speculation he brought up to date. Even Hegel is infinitely more profound in this respect than Hartshorne, whose dynamic theology the author highly praises.

In spite of these shortcomings the reader will find quite a lot of good considerations not disturbed by the misinterpretation of philosophy as an "ontological deviation."—***Richard Kroner***

A Gospel Study

THE INTERPRETATION OF THE FOURTH GOSPEL, *by C. H. Dodd. Cambridge University Press, 478 pp., $8.*

This is one of the really great books upon the Gospel of John, one that is destined to be read for two or three generations, at least—another book like Westcott's *The Gospel According to St. John* (1882) or Sanday's *Criticism of the Fourth Gospel* (Charles Scribner's Sons, 1905), or Scott's *The Fourth Gospel: Its Purpose and Theology* (Charles Scribner's Sons)—all of which are still read.

Dr. Dodd is concerned with three things: the background of the Gospel, its leading ideas, and its arguments and structure.

The background, he recognizes, is wider than the inner-ecclesiastical life and thought of its time, or the peculiar tradition, so different from that of the synoptics, upon which it rests—important as are both of these factors. What the Gospel presupposes, implies, addresses itself to, tries to answer, is the religious hunger and longing of the Hellenistic world.

Accordingly, the opening chapters deal with the higher religion of Hellenism, as reflected in the Hermetic literature, in Hellenistic Judaism (Philo of Alexandria), in rabbinic Judaism, in Gnosticism, and in Mandaeism. The three last named are later in time than the Fourth Gospel, but they all root back in an earlier period; their antecedents are certainly older than the Gospel, some of them older even than Christianity.

The leading ideas, expressed either in specific terminology or in symbolism of act or arrangement, are the great ones with which every Bible reader is familiar—but which are profounder than anything else in the New Testament: such ideas as eternal life, the knowledge of God, truth, faith, union with God, light, glory, judgment, the Spirit (or Spirit as an essence), the Messiah, Son of Man, Son of God, Logos—a series that leads straight to the later Christian mysticism and also to the later Catholic theology.

One of the most suggestive features of the book is its analysis of the structure. This is rightly recognized to fall into three parts: The Proem, with its sublime Prologue followed by the series of testimonies, chiefly John the Baptist's; the Book of Signs, with its seven episodes and its tragic epilogue in chapter 12; and the Book of the Passion, with its twofold content, the Farewell Discourses and the Passion Narrative. On every one of these great exegetical themes, Dr. Dodd turns a flood of light, and not only scholars but students everywhere, even beginners, will learn from him.

The busy pastor, driven hard by parish duties and endless committees, will find refreshment for both mind and soul in this book, and many, many a suggestion for a better sermon than he might have preached if he had not come across this noble exposition of the New Testament's most outstanding book—most enigmatic, most profound, most suggestive, and most satisfying.—***Frederick C. Grant***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Indictment

CAMPUS GODS ON TRIAL, *by Chad Walsh. Macmillan Co., 138 pp., $2.50*

The trial is in the court of student opinion. The defendants are "mostly isms": objects of campus adoration, subjects of cult discussion and devotion. The prosecutor is Poet in Residence and professor of English at Beloit College in Wisconsin, and (though the jacket and the informal picture on it avoid saying so) an Episcopal clergyman as well.

Much of the testimony is in the self-incriminating words of student witnesses. Having no contempt for this court, they wrote frankly for Chad Walsh as they were thinking. The reply to them, in rebuttal evidence and summation is in their language too: vivid, unpretentious, often frankly colloquial.

Among the gods whose claims are tested are Progress, Humanitarianism, Americanism, Capitalism, Communism, Relativism, Psychology (wearing a recognizably Freudian mask), and Scientism. The charges against them are carefully measured, and the verdict sought is not one of utter condemnation. What Walsh holds is that these secular gods have claimed too much for themselves, and that only Christian faith merits the full assent of the mind and the total consecration of the will and the whole person.

Particularly clear and helpful is his treatment of "Science and Scientism," distinguishing sharply between the legitimate field of science in identifying *what*, and its utter incapacity to tell men *why*. "Scientism," he observes, "is a deadly enemy of science . . . because its camp followers demand the impossible." Without any derogation of what authentic science has done and is doing, this chapter presents a compelling case of the necessity of religious evaluation if we are to know any meaning in life.

The general point of view is much akin to that of C. S. Lewis, about whom Walsh has written previously. Sometimes it is difficult to distinguish between the metaphorical and the specific in the statement of theological positions. But this work is designed less to teach theology than to challenge thought, and it will do much to wake up the thinking of the students on the campuses who get hold of it.

Pastors ought to hand a copy to each student entering college this autumn, and for years to come.—***George Hedley***

Translation and Notes

JOHN WESLEY'S NEW TESTAMENT (Anniversary edition with preface by Fred Pierce Corson). *John C. Winston Co., $2.50*

In these days when some people are protesting that unholy hands have been laid upon the sacred text of the *King James Version* of the Bible, it is highly appropriate that this volume should be printed. It shows that already in 1755 a great evangelist and scholar like John Wesley was quite aware of the inadequacies of that translation. He was not primarily interested in preserving unchanged an Elizabethan literary monument. He wanted the original Bible read and understood by the common man. So he made a new translation for the people in his societies and wrote notes on the text so that the message would be more clearly grasped.

It was entirely fitting that the resident bishop in Philadelphia should provide a foreword in connection with the immediate occasion for the reprint, the 250th anniversary of the birth of Wesley.

The great value of this edition comes from the fact that deviations from the King James Version are printed in italics and omissions indicated. But the man who did this labor of love and painstaking scholarship is not even mentioned in this reprint. This edition was originally prepared for the 200th anniversary of the Aldersgate experience in 1938. The work was done by George Croft Cell, one of the greatest Wesley scholars in American Methodism, and the anonymous introduction on "The One Book of Wesley" was by him. It is certainly a violation of all publishing ethics that the John C. Winston Company should send out this reprint without a single mention of the name of the man who made it possible.

Readers will be struck with many of the innovations of Wesley. He used "happy" for "blessed" in the beatitudes, and "murder" for "kill" in the wording of the commandment. At many points he anticipates the reading in Revised Standard Version. For instance, he uses "liable" in Matthew 5:22 instead of "danger." In Matthew 6:27 he has Jesus deny that man can add "to his age the smallest measure," instead of a "cubit to his stature."

In Romans 5:11 he properly eliminates the word "atonement" and replaces it with "reconciliation." Some of his changes are definitely interpretative in character rather than dependent upon the use of better manuscripts or the removal of a misleading English word. For instance, in 2 Corinthians 5:21 it is said that Christ was made a "sin offering" on our behalf rather than "sin."

Though Wesley practiced textual criticism, he came before the days of historical and literary criticism. The Epistle to the Hebrews is ascribed to Paul as well as the Pastorals. But the translation itself is an important witness to Wesley's zeal to promote biblical religion. May that zeal be reawakened among his spiritual descendants today!—***Clarence T. Craig***

God and Man

LIVING THE TEN COMMANDMENTS, *by Carroll E. Simcox. Morehouse-Gorham Co., 120 pp., $2.25*

One might assume that a book dealing with the Ten Commandments would not prove either interesting or helpful to the modern mind. There may be a belief on the part of some that such a project refers back to primitive Jewish times, and therefore would not be especially pertinent to the contemporary Christian. This author has made an invaluable contribution to present-day thinking by presenting for reflection his stimulating thoughts based on the fundamental framework of our morality. The book does exactly what the title declares, namely, it shows us how to live the commandments.

The distinctions of thought made are sharp but vital. The author gives the historical background of each commandment, then reveals how Christ in his teaching and spirit expanded its meaning. The commandment is then applied to our day. There are some volumes that are specifically for clergymen because of their minute theological analysis, but this is not so with *Living the Ten Commandments*. It is for all Christian men, and he who will read it thoughtfully will be benefited. Very few of our modern books deal with such a subject. After completing it, however, the reader feels he understands this basic moral code as never before.

The author makes it clear that the first four commandments are theological in that they have to do with God and our relation to him. The final six are social in aspect. He precedes his analysis of the commandments with an enlightening chapter on "Law and Gospel." His description of legalism and Neo-Pharisaism, and the various modern means of enslavement captures the imagination of the reader.

If any form of negative criticism could be registered it is regarding the chapter entitled "Sex, Sanity and Sanctity" which elucidates the Seventh Commandment. The reviewer got the impression that the reasoning of the author was in places either not clear, or that he had conclusions in his mind that he did not state.

Living the Ten Commandments is a masterful product. It is a valuable book for any person to possess.—***A. Wallace Copper***

Marriage Problems

MAKING GOOD AS YOUNG COUPLES, *by T. Otto Nall and Bert H. Davis. Association Press, 110 pp., $2.*

The book consists of extremely abbreviated accounts of seventeen "typical young marrieds" whose marriages might have failed but are now in early stages of more successful adjustment because the partners have learned to "grow together." In each case the role of the church as a constructive factor towards successful adjustment is indicated. From four to seven pages is given to such problems as interfaith and inter-

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racial marriages, the "other couple," job-required absences from home, "in-laws," and what have you.

One wonders, under such a framework, when he turns to the interfaith marriage: Will it really deal with deep-level emotional constellations or will it go "common-sense" and make a surface approach? It lacks the penetration of Ellin Berlin's *Lace Curtains* (Doubleday & Co., 1948) on this problem and no solution is really offered here. But how could it be in five or six pages?

In this problem as in others one cannot escape the feeling that if any one of these couples had come with their problem to this book for its help in solution, they would have found it too casual, brief, and inadequate for all its topflight journalism. They might feel that the "write-up" of their "adjustment" makes a better story than it does a solution.

A help is promised on the in-law problem that the book does not give. Since the book is beamed for young marrieds, and in-laws are the greatest single cause of breakups during the first year after marriage (with the husband's rather than the wife's mother the most frequent trouble-maker nowadays), one is doubly disappointed over this failure.

The book might with greater profit have restricted itself to a narrower range of problems that it could then have handled with deeper penetration. Even at the popular level, it is inadequate when dealing with the $64 problems. It promises too wide a field of interest, thereby not fulfilling its title.

From where I sit, the chief virtue of the book consists of the discussion questions for each chapter and possibilities for group counseling and therapy. An alert group of young adults using it as background for socio-dramatization of the seventeen marriages could then really "go to town" with the questions for discussion. For this I heartily recommend it. For counselors or counseling, not quite.—***Albert Dale Hagler***

Christian Life

DESIGN FOR CHRISTIAN LIVING, *by Hugh Thomson Kerr. Westminster Press, 157 pp., $2.50*

Multum in parvo—much in little—is quite apt in the appreciation of these sermons of the late Hugh Thomson Kerr, as edited and prepared for publication by his son, Donald Craig Kerr. Actually, so far as length is concerned, they are not sermons—unless the Presbyterians are not as long winded as some others—but are very complete and intact notes, with none of the brevity or roughness of transitions oftentimes characteristic of notes or sermonic jottings.

The felicitous way in which the younger Kerr has grouped these sermons about a continuing theme is very good, as it points up both the sermon and its integration to the larger topic. Modern trends and times being what they are, the section of five sermons on "The Christian Life" with its how to be a Christian, pray as a Christian, suffer as a Christian, endure hardship as a Christian, be content as a Christian will attract much attention and prompt reading. These are grass rooted in content, but starry roofed in concept.

Sentences and paragraphs of highly quotable and pungent expression dot the pages, as for instance this brief bit taken out of its setting, yet still succinct and true: "Don't have anything to do with a church or a religion or a creed that cannot be set to music."

In "What has war taught us?" Dr. Kerr used this illuminating illustration: "Kaj Munk was a Danish martyr of the Second World War. He was a patriot, preacher and poet. Preaching his last sermon in the Cathedral of Copenhagen, he was found next day dead in a ditch. In his sermon, just before he was murdered, he said 'To remain silent when face to face with evil is to speak the language of the devil. When the war has reached its sanguinary end, the Prince of Darkness will cry aloud from all the graves of vengeance. We too know some with whom there are scores to settle. But this must be done in the name of God and not of the devil. Let us be sure of that.' "

Here also is a stimulating sentiment: "A religion that discourages and burdens and throws a cloud over the face of the future is not a religion that can be called a gospel."

A fine summation of the book, of the ministry, and of this servant of the Lord is shaped and formed in this perceptive message:

"The experience of the living Christ brings us into possession of a knowledge that nothing in earth can shake. It is no use for you or for me to have a philosophy about Christ, to classify Him with the prophets or with the sages of the past, if we do not know Him as our everliving Lord. Sometime you will have to come to terms with Jesus Christ. Why not now?"—***J. J. Stowe, Jr.***

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Personal Faith

WHY I BELIEVE (A Symposium of Christian Belief). *Alec R. Allenson, Inc., 55 pp., $1.50*

Eight eminent church leaders, most of them from Scotland, speak autobiographically in this small but very enjoyable volume.

The chapters were originally messages delivered over the British Broadcasting Company's summer series known as "The Scottish Home Service." The symposium personnel includes John Foster of the University of Glasgow; John Baillie of New College, Aberdeen; John White (deceased) of Glasgow; David Cairns of Christ's College, Aberdeen; Mrs. Ernest Jarvis of Glasgow; George MacLeod of the Iona Community; Kenneth Warner of Edinburgh; and Katharine Trevelyan.

In answering the question "why?" rather than "what?" each writer has revealed his Christian experience in a very personal way. This point of view contributes greatly to the value of the book. Customary arguments for the existence of God, such as causation, design, and moral order are mentioned, but no writers are content to leave the matter there. Something more intimate and personal has prompted and fostered their belief, and concerning that they wrote primarily.

In almost every case I noticed the nurture of a Christian home was given as one of the strongest reasons "why I believe." A significant sidelight of the book is the testimony it bears to the importance of love and Christian training of children in the home.

Several writers mention personal experiences contributing to their belief. There is Professor Cairns' experience as he traveled through Germany after seeing the Passion Play at Oberammergau, and Mrs. Jarvis' experience when she received word of her soldier son's death in Italy, and Katharine Trevelyan's experience as a young mother in Nazi Germany.

The most stimulating chapter to me was Dr. MacLeod's which discussed the "official" and "real" reasons why he believes. Design in nature and history can be supported by argument, but more deeply he discovers a cross at the center of the world's meaning. God is suffering to redeem both nature and history. This belief, he says, is the gift of faith. One can prepare himself for it but the moment of his awareness is entirely the gift of God.—***Arthur M. Crawford***

Books on Methodism and Its Founder

- **For study**
- **For inspiration**

KNIGHT OF THE BURNING HEART, *by Leslie F. Church.* The vivid life history of John Wesley who took the world for his parish and became the founder of Methodism. It traces his life from birth to death, portraying both the great and small events and influences of his career. Abounds in anecdote and incident—excerpts from Wesley's Journal, and quotations from other biographies of him. AC) **postpaid, $1.75**

JOHN WESLEY'S NEW TESTAMENT, Anniversary Edition. *Preface by Bishop Fred P. Corson.* A beautiful anniversary edition, commemorating the 250th anniversary of John Wesley's birth. A valuable and practical aid to Bible study. Includes specimen pages from the original 1790 edition, a preface that will give you an insight into Wesley's life and beliefs, and a Church membership certificate.
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THE SACRAMENTS IN METHODISM, *by Robert W. Goodloe.* In this perceptive book Dr. Goodloe sets forth his understanding of the meaning of the sacraments for the present-day Methodist, and interprets them in the light of usage in the present church and in the church of the past. He discusses baptism and the Lord's Supper, ordination in Methodism, gives helpful suggestions. (AC) .....**postpaid, $1.75**

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JOHN WESLEY'S PRAYERS, *edited by Frederick C. Gill.* For personal and group use, these simple, deeply meaningful prayers will lead every Christian into closer communion with God—and into richer spiritual resources for the demands of everyday living. Timeless in their depth, beauty, and clarity, they reflect the spirit of Wesley's own devotional life and method.
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JOHN WESLEY, *by Francis J. McConnell.* A striking historical account of the life of John Wesley, giving new insights into his personality and religious spirit. "Bishop McConnell presents a full-length portrait, outlined in striking color and revealing many an original touch. . . ."—*Religious Book Club Bulletin.*
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BOOKS briefly noted

THE UNFOLDING DRAMA OF THE BIBLE, *by Bernhard W. Anderson. Association Press, 61 pp., 50 cents*

This is a useful booklet introducing Bible study, especially for young people. It is prepared by the author of *Rediscovering the Bible.*

THE PILGRIM READER, *by George F. Willison. Doubleday & Co., 585 pp., $5.95*

A popular source book giving "the story of the Pilgrims as told by themselves and their contemporaries, friendly and unfriendly." The book is built on documents of the Pilgrims and others edited especially for this collection.

A CENTURY OF CONFLICT, *by Stefan T. Possony. Henry Regnery Co., 439 pp., $7.50*

The avowed purpose of this volume is to present the Soviet pattern of conquest. It discusses "Communist Techniques of World Revolution." In eight chapters the author attempts to show how the doctrines have been made effective from their origin about a hundred years ago down to the present. The Communist revolution, he says, is based upon "a doctrine of conflict management."

STRANGE TEXTS BUT GRAND TRUTHS, *by Clarence E. Macartney. Abingdon-Cokesbury Press, 192 pp., $2.50*

The latest in the long series of books of sermons by this Presbyterian minister. One of Macartney's gifts, as indicated in this volume, lies in his effort to make personal contact with his hearers or readers. These sermons, however, do not seem to offer the word most urgently needed in this present time.

SPIRITUS CREATOR, *by Regin Prenter. Muhlenberg Press, 311 pp., $3.*

This author, a noted Danish theologian, finds that the concept of the Holy Spirit completely dominates the theology of Martin Luther. This is the only comprehensive study of Luther's views of the Holy Spirit since that made by Rudolf Otto in 1898. Otto reaches rather disappointing conclusions, according to this author. This is a worth-while study based upon Luther's writings of the Reformation period.

SONG OF THE ARAB, *by Rolla Foley. Macmillan Co., 170 pp., $3.50*

Having spent seven years in the Near East as a missionary, educator, and music consultant, this writer now presents the religious rites, shrines, and folk music of the Christian Arab in the Holy Land. He hopes that the historical data and folk music—much of it heretofore unrecorded material—will be useful to missionaries and religious leaders in the Near East.

RELIGION IN SHOES, *by Hunter B. Blakely. John Knox Press, 188 pp., $2.*

A revised edition of a book first published in 1934. It is the inspiring story of Brother Bryan of Birmingham "who thought not of his own food or raiment or pleasure" in his ministry to the sinladen and broken hearted in the slums of a great industrial city.

THE BEAUTY OF HOLINESS, *by J. Baines Atkinson. Philosophical Library, 160 pp., $2.75*

A Methodist of England gives us an exposition of the biblical idea of holiness. He attributes part of the ineffectiveness of Protestantism to the fact that "the highway of holiness is not as prominent in its faith and practice as it should be."

WHAT IS RACE? *by Diana Tead. United Nations Educational, Scientific and Cultural Organization (Columbia University Press), 87 pp., $1.*

This is a very informative booklet on race, based upon evidence of the scientists. It is written in simplified language and contains many simple drawings and pictorial graphs.

STORIES TO GROW BY, *ed. by J. Edward Lantz. Association Press, 198 pp., $2.95*

To counteract the lurid and sensational crime stories being fed to the American public today, J. Edward Lantz gives us another volume of well-selected stories that have moral and religious implications as well as entertainment value. The stories have been chosen with care from some of the contemporary magazines by the former editor of a Methodist story paper.

THE CHURCH UNDER COMMUNISM (A Report), *Philosophical Library, 79 pp., $2.75*

A report of the Commission appointed by the General Assembly of the Church of Scotland, this book gives a survey of church life under Communism in the Soviet Union, the countries of Eastern Europe, and China. A concluding section gives suggestions for action of the churches.

ALICE IN BIBLELAND, *by George Wills. Philosophical Library, 54 pp., $2.75*

In the form of a play to be read, this book gives a series of conversations between a modern thirteen year old girl and her grandmother, a seminary student, and a pastor concerning the Bible.

FAITH AND MORAL AUTHORITY, *by Ben Kimpel. Philosophical Library, 186 pp., $2.75*

The Professor of Philosophy at Drew University here presents a discussion of moral principles, the standards by which men live. He sees moral principles as a problem for human life, but certainly as relevant. For him moral principles make a pattern according to which an individual makes his choices in his experience.

LIBERAL EDUCATION RECONSIDERED, *by Theodore M. Greene. Harvard University Press, 46 pp., $1.50*

This lecture is the contribution of a Christian theologian to the creative discussion being carried on in America concerning the goals of education. It will interest students of the philosophy of education, not the general reader.—***Woodrow Geier***

ACCORDING TO THE SCRIPTURES (The Substructure of New Testament Theology), *by C. H. Dodd. Charles Scribner's Sons, 145 pp., $2.75*

The really important core of the book is chapters II and III, which demonstrate convincingly that christological confirmations from the Old Testament were not selected haphazardly but constituted a traditional "pool" of texts that, though oral, were common property even to the earliest New Testament writers. Chapters IV and V somewhat exaggerate the theological importance of these passages because the author has neglected to see behind them the still more fundamental Easter faith of our earliest brothers in the faith.—***Kendrick Grobel***

WHERE JESUS WALKED, *by Sandford Fleming. Judson Press, 208 pp., $2.50*

Reflecting on his personal knowledge of the Holy Land, this writer gives an account of some of the historic places he has visited there. Several pages of pictures are included in the book. It is at the same time informative and devotional in its treatment.

REALITY AS SOCIAL PROCESS, *by Charles Hartshorne. Beacon Press, 223 pp., $4*

By many this will be regarded as an important book by the author of the *Divine Relativity*, reviewed in THE PASTOR by Emile Cailliet, March, 1949. The author's main thesis is set forth in his title, *Reality as Social Process*. This book is one of "the Phoenix series" edited by James Luther Adams.

Answering Criticism

(Continued from page 2)

unauthorized changes be made in the text.

The members of the committee were not paid for their work, and the royalties that accrue to the Division of Christian Education of the National Council of Churches will not go to support all the work of the National Council, but will be used specifically to promote the use and understanding of the Bible among the people.

It may not be necessary to note here the fact that members of the Standard Bible Committee have been accused of being communists or reds or fellow-travelers. Nothing could be more absurd. I have been closely associated with the members of the Old Testament section, and am personally acquainted with most of the members of the New Testament section. I am absolutely certain that no member of the Standard Bible Committee is, or ever has been, a communist, and that none are fellow-travelers.

With the exception of the one member of the Old Testament section who is a conservative Jew, the members of the Standard Bible Committee are members of various evangelical Christian denominations, and all except two are ordained ministers. They represent various denominations and various theological points of view.

The variety represented in the committee helps to insure the accuracy of the version and the absence of theological bias. If all members belonged to the same denomination or held the same theological point of view, the R.S.V. could be rightfully criticized as being sectarian or "liberal" or "conservative." Our one aim has been to produce a *translation* that is as accurate and as clear as possible for our day, without bias and without interpretation.

The R.S.V. is not a perfect version. No member of the committee would claim that it is. No translation of the Bible into any language can be entirely perfect. Translations are made by men, and our work is never perfect, perhaps least of all when we attempt to transfer truths and meanings from an ancient language into a modern one. Wise criticisms have been made of the R.S.V., and they are most welcome. The version is subject to change, and we hope that it will be improved from time to time, but it cannot be improved by ill-considered criticisms that question the purpose of the version and impugn the motives of those who made it.

Good Vacation

(Continued from page 7)

in old clothes is faintly distasteful to those who have equated the good life with the prestige of good clothes. The thought of living under canvas instead of a wood roof, is viewed by them with alarm, and as to God's great out of doors (beyond the clipped lawns and hedges), well, there might be mosquitoes or snakes. To turn one's back on the daily paper, inner spring mattresses, and a flush toilet is unthinkable. Most distasteful is the thought of consorting with any sort of people other than the set one is used to.

More profound minds than mine could discern in this tendency the roots of the stratification in society, and even my dull mind can see in it the origin of provincialism. For the purposes of this article it will be enough to pontificate on the fact that such people are the ones never satisfied with their vacations. They come back home with no new experiences to remember. There has been no change. Their minds have not grown as a result of their vacations.

Rooted in their middle-class respectability they will never know, if city people, the feel of the good earth or the comradeship of those who work it. If Protestant they will never find their way into the mind of a Catholic who speaks another tongue. (They will look at him in passing, but that is all.) If white they will never know a black man of quite another social class as an equal. (They will patronize him, but no more.) They will never know a vacation either, for a vacation is a ticket to experience, a gate into other worlds.

Probably the most free of the free are those who have overcome their timidity enough to go vacationing in a tent. They sleep in their own beds, eat from their own dishes, and choose their own menus, which has certain advantages if one wishes to range widely across the country. They pay no exorbitant charges for lodging and meals; in fact no charges at all for lodging and only the usual costs for the meals that they would have had at home.

But more important, they are the ones most free to wander. Places have been prepared for them to stay all over the nation in the most wonderful spots. They are fitted by their mode of life to explore the land and its people. Free of the tyranny of walls, they know best the hush of a mountain dawn, the eerie feel of night on the desert. (And they are as comfortable and clean as any traveler, if they have looked into modern ways of camping.)

Now is the time for good resolutions about your next vacation. Think of that threat of an ulcer, my friend, and make a fervent vow: "This next vacation, so help me, I will change my way of life. I will take time to enjoy. And I will seek the sort of experiences of people and places that will enlarge their horizons." If such a procedure is followed with care, dreaming of the coming vacation will be a pleasure, and a brief period of labor will be followed by the birth of a wonderful delight.

Spiritual Life

(Continued from page 6)

loyal and active leaders. Here are some examples which make me proud to serve as their pastor:

(1) A new member became so interested in organizing a Methodist Men's club that he not only helped lay the ground work but became their charter president.

(2) Another new member—wife of an Air Force colonel—accepted our invitation to teach a class of children in the church school. She, and her family, have contributed one of the highest amounts to the church school building fund.

(3) Another new member studied all the Herndon churches for a year before he decided to join our church during the evangelistic mission. He was asked to help in the Spiritual Life Mission and became so interested in the work of the membership and evangelism commission that he accepted the position of its chairman. Prior to his acceptance of that position we had been unable to find the right person for this important post.

Today we have sixteen teams of two each in our church of only two hundred and forty members. These teams meet semimonthly and systematically visit among those on our current list of one hundred and eighty prospects. To date thirty-one new members have been received as a direct result of their work.

One of the most fruitful results of the Spiritual Life Mission has been the increase in our church and church school attendance by a third of its number prior to the mission.

Another important result came about when our visiting ministers gave our building project the biggest push it has had in two years.

There can be little doubt that the Spiritual Life Mission brought our members closer together as a "church family."

Finally, as a minister there came to me the realization that effective evangelism has come about in The Methodist Church through its efforts to go beyond the "revival" method of evangelism. The "old time revival" went by the incomplete assumption that in winning men to Christ they must take over their emotions. In speaking of the teachings of Christ in this connection they said: *Thou shalt love the Lord thy God with all thy heart, and . . . soul. . . .* The highest purpose in evangelism is retarded without the use of Christ's admonition in its entirety. Thus, *heart, . . . soul, and . . . mind* belong together in evangelism.

The Evangelistic Mission advances into the "hearts" and "souls" of those outside the faith of Christ and the fellowship of his Church; the Spiritual Life Mission goes one step further in giving the "saved" reasons for a continuing faith through the upholding of the "seven holy habits" and its program of assimilation. It works with the souls of men in the realistic setting of every-day relationships.

The Spiritual Life Mission goes beyond the "revival" plan of evangelism when it helps the individuals who are won to Christ maintain their interest in all kinds of Christian service. Spiritual Life Mission—Yes!—***Albert J. Schrader***

The Laymen Learned

WHEN the first announcement was made of the Spiritual Life Mission, there was an immediate favorable reaction on my part. "Here is just the thing the church needs," I said. "We are to have an opportunity to deal constructively with ourselves, and with our existing membership, and particularly with those persons who are not actively engaged in the work and program of the church."

As I now survey the results of the mission in Clarendon church of some two thousand members, in Arlington County which is a part of the Alexandria District in the Virginia Conference, I can testify that the experience was well worth the expenditure of time, energy, and money.

I do not recall the exact number of cards that were signed, nor the different categories on the cards which were checked, but the numbers were surprisingly large. The people who committed or recommitted themselves to tithing was far beyond my expectation. A considerable number of cards came in by mail after the mission proper was ended. I am sure that a great many persons were helped in their living even though they did not sign a card. Card signing can be overdone. We instructed our visitors to avoid an overemphasis on this part of the campaign, but to urge attendance at the services, and to say that we were all working for the improvement of our church, including ourselves.

The total effect upon my church was good. Congregations improved and finances were given a decided boost. There was an added tone-quality evident in the life of hte church.

The visitation program was rewarding. In my judgment, however, the greatest contribution was made to my church by the strong, steady, consistent preaching night after night of the basic doctrines and habits of the spiritual life common to all Christians but which have been stressed by Methodists since John Wesley. Our evening congregations were an evidence of the interest felt in this systematic unfolding of holy living.

The daily programs at Hamline Methodist Church for the ministers were of an exceptionally high order. The fellowship was rich and meaningful.

There were flaws and mistakes made in the mission. Too many preachers were available for the churches; possibly there was too much literature—maybe too much organization. I am sure however, that the Holy Spirit can work to better advantage through a well-planned and co-ordinated effort made by sincere and earnest men than He can through haphazard and "hope so" endeavor. The minister in charge of instruction of workers did not have enough time in one afternoon to accomplish his task thoroughly, but enough was done to achieve gratifying results.

The Spiritual Life Mission revealed to many laymen for the first time the way of life for which The Methodist Church stands, and gave to them and to ministers alike an opportunity to commit themselves to this way. It also gave them an opportunity to share with their brethren hopes and desires and purposes for better living. Its assets and lasting values far outweighed and out-numbered its liabilities and mistakes.—***C. Fred Williams***

monday morning

A Woman's Version

By FREDERICK F. ADAMS

The pastor of Trinity Methodist Church, Adams, Mass., here compares the Revised Standard Version of the Bible to a translation published in 1876 by Julia C. Smith when she was in her eighties.

ONE of the most interesting Bibles in our display for the celebration of the new translation was the Julia C. Smith Bible of 1876. This volume is the only whole Bible ever translated into English by a woman. The New Testament alone was done a few years ago by the Greek scholar, Helen Barrett Montgomery.

Miss Smith began her seven-year translation project when she was seventy-seven years old. The book was published at Hartford, Connecticut, where a copy is now in the city library. The writer borrowed his copy from Walter Hard, who wrote about Miss Smith in his book *The Connecticut* (Rivers of America Series, Rinehart & Co., $4). The Smith Bible was privately published by the two sisters, Julia and Abby, who were well known as abolitionists and advocates of women's rights. Their father had been a preacher in Glastonbury, Connecticut.

In studying this rare volume, one finds that the Hebrew and Greek are translated literally. This makes the style stilted, and not at all like the smooth King James Version or the Revised Standard Version. Thus it was not popular, but it was used by many preachers for study. Credit must be given to this lady for mastering Hebrew at an advanced age and for persevering in the work for seven years until a woman's translation was accomplished.

The Revised Standard Version is good in using quotation marks, in paragraphing, and in keeping verse numbers. It is printed in modern English but with the lilt of the King James Version. It keeps "thee" and "thou" for the deity as in the prayer of John 17, which is wise and fitting for awe and respect.

The rest of the work will be especially liked since the version leaves out most of the Shakespearean English which many people seem to dislike to read.

In translating Luke 24:53, instead of saying *And were continually in the temple blessing God,* Miss Smith used the Greek literally, "eulogizing" God, or "praising" God. She wrote: "praising and extolling God."

The difference between the King James, the Smith, and the R.S.V. is well illustrated in 1 Samuel 27:10 where it reads (K.J.V.), *Whither have ye made a road to day?* (asked of David by the king of Gath).

[Ed. note—In the seventeenth century "road" meant "raid." Miss Smith correctly for her time, wrote "plunder" for "made a road."]

Again Miss Smith uses the literal word "messenger" for "angel," which may or may not affect our theology. But anyone can be a "messenger" of God and this is what the Greek says.

One could wish too that in the new version we had "the evil one" in the Lord's Prayer as many versions have—Moulton, Basic English, Weymouth, and the London Greek Testament of 1904; for evil is not abstract, but is personal with us as with the ancients. It is put in the footnote, to be sure, but it leaves the evil as abstract, without an article as in *the* evil one. Miss Smith adds in the prayer, *Let Thy name be declared holy . . . and give us bread sufficient for sustenance.* "Debts" is used twice and not Tyndale's error of "trespasses," handed on wrongly for years.

How beautiful is her rendering of the Magi scene in Matthew, *Behold the magi from the sun-risings arrived in Jerusalem . . . and Herod heard and was stirred up.*

In the Twenty-third Psalm, Miss Smith translates, *tender grass, waters of rest,* and *tracks of justice.*

In another place, 1 Peter 5:5, she comes very near to the original in the phrase, "wrapped up in humility" where the verb (*enkombóomaí*) is related to the Greek word for "slave-apron." In choosing this rare word Peter may be alluding to the cloth or "towel" with which Jesus humbly girded himself at the Last Supper.

There is a vast difference, too, in the Smith translation of Psalm 119:130, *The entrance of Thy Word will enlighten,* as compared to *gives light.*

In 1 Corinthians 13, she transliterates the Greek word "enigma" (K.J.V. "darkly"), doubling the meaning, as the enigma is a mysterious, dense, foggy, semi-opaque thing in itself. If seen in a mirror, it is doubly mysterious and dense.

One wonders at the circumspection of the Revised Standard Version in 1 Timothy 3:7-11 where we have the word "devil" (the slanderer) used in different ways. *He* [the bishop] *may fall into reproach and the snare of the devil* (or *slanderer,* note). In the eleventh verse, however, is read, *The women likewise must be serious, no slanderers* (same word, *diabolos*). Would it sound right literally to say, *Women likewise must be serious, no devils?*

But bishops and deacons, according to the Revised Standard Version, are to be above reproach, married only once (1 Tim. 3:2, 12). Miss Smith translated it, . . . *be the husband of one wife*—at a time, that is! This is the meaning of the text in a time when polygamy was accepted.

This may indicate the many new ideas and thoughts that can come to a preacher using the new Revised Standard Version, and as many other versions as possible, so that the *entrance of Thy Word will enlighten* (Julia C. Smith Version).

DON'T READ THIS

A recent survey by Purely Mythical Pollsters, Uninc., indicates that most ministers are people. Since people are known to have large quantities of curiosity, the result is that you are reading this in spite of the warning at the top. Since you have read this far, you might as well know that what we wanted was to remind you to send us your *old* and *new* addresses if you are changing your address soon.

The Pastor

810 Broadway, Nashville 2, Tenn.

Index

Following is a complete Index of material published in Volume 16 of THE PASTOR, September 1952 to July 1953, inclusive. The Index is printed in the July issue annually to facilitate reference to back materials for readers who keep copies of THE PASTOR on file. This year's Index is published in three sections. Under ARTICLES all material is listed by both author and title. The SUBJECTS section classifies articles and some forum letters according to the minister's main fields of interest. The section on BOOKS lists every book reviewed in Volume 16 by author and by title. Reviewers' names are given in parentheses.

Table of Abbreviations

bbn—book briefly noted	prg—pastors' reading guide
cw—counselor's workshop	sf—staff feature
ed—editorial	sn—sermon
fl—forum letter	sr—slants on the religious
if—idea forum	ss—slants on the secular

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You Shall Not Kill, James M. Gering	Nov.	48

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African Heritage, Emory Ross, bbn	Dec.	48
Album of Methodist History, An, Elmer T. Clark (J. Minton Batten)	Jan.	40
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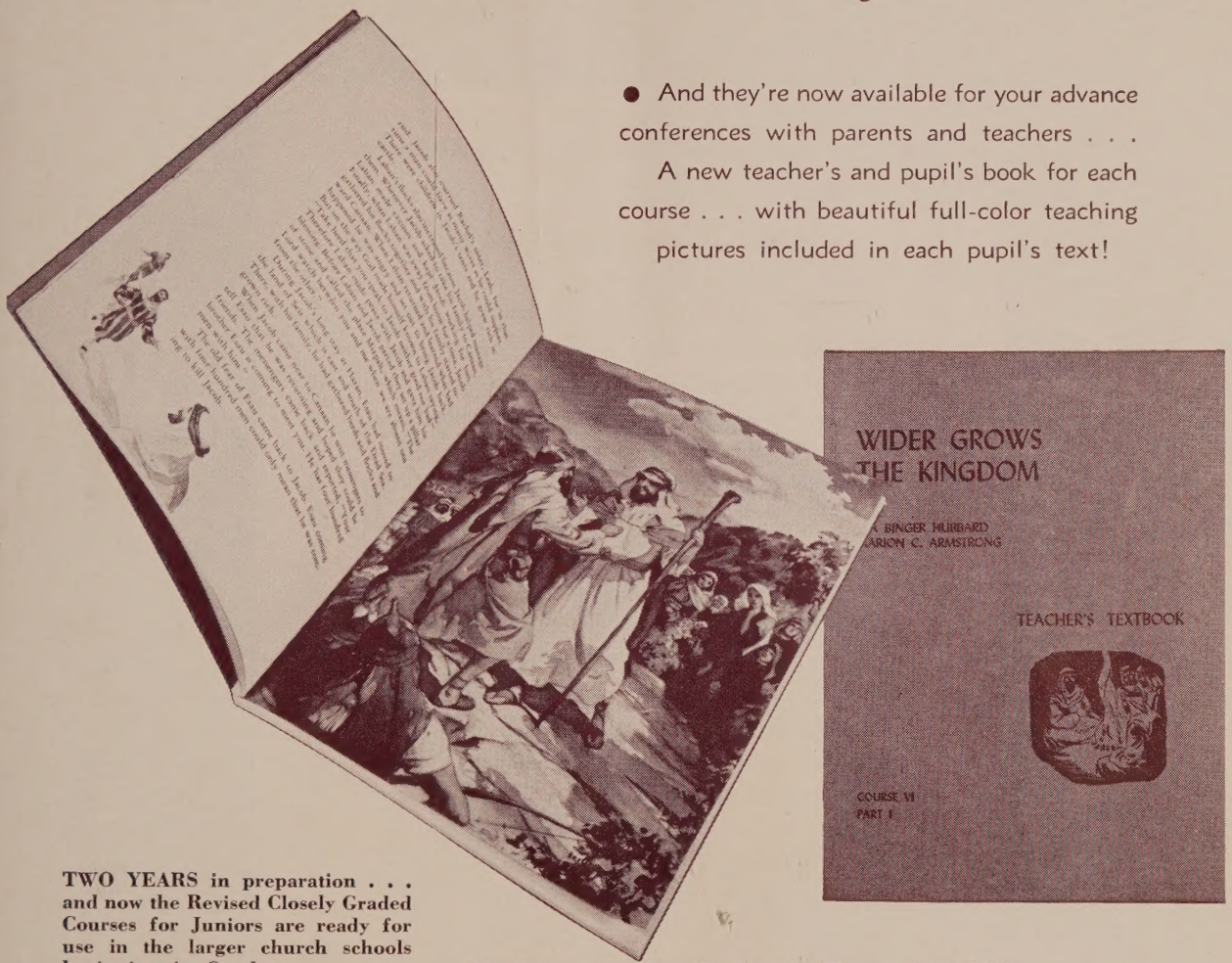

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—Stewart Winfield Herman, in *Report from Christian Europe* (Friendship Press)

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